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The Student's Handbook

TO THE

THEOLOGICAL SEMINARY

OF THE

EVANGELICAL LUTHERAN CHURCH

AT CHICAGO, ILLINOIS

Revised to October, 1908

CHICAGO LUTHERAN SEMINARY PRESS
1311 Sheffield Avenue
Chicago, Illinois

1909

Price, ten cents; cloth, twenty-five cents

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THE STUDENT'S HANDBOOK

PART I. — GENERAL INFORMATION.

FOUNDATION.

The Theological Seminary of the Evangelical Lutheran Church was founded in 1891. It was largely owing to the perseverance and efforts of the Rev. W. A. Passavant, D. D., who had brought the attention of the General Council to the imperative needs of a Theological Seminary in the West.

At the Convention of the General Council held at Chicago, 1886, it was

"*Resolved*, That the President and Treasurer of the General Council, with Dr. Passavant, appoint a Board of Directors to which the Chicago Seminary property shall be duly deeded, to be held in trust for the General Council.

"*Resolved*, That the Directors appointed be authorized to make such arrangements working towards the opening of the Seminary as may be made without any pecuniary responsibility on the part of the Council."

These Resolutions were reaffirmed at the Convention of the General Council held at Pittsburgh, in 1889. In compliance with this action of the General Council a Board of Directors was appointed, and the necessary legal steps were taken to obtain an incorporation, and on the 29th day of July, 1891, the Secretary of the State of Illinois notified the Committee that the charter submitted to him had been granted.

ORGANIZATION.

The Board of Directors was organized on Wednesday, September 30, 1891, and Rev. Prof. R. F. Weidner, D.D., LL.D., was elected as the *Professor of Dogmatics and Exegesis*, and Rev. H. W. Roth, D.D., as the *Professor of Practical Theology and Church History*.

On October 1, 1891, the Seminary was formally opened.

RELATION OF THE SEMINARY TO THE GENERAL COUNCIL.

The exact relation of the Seminary to the General Council was not finally decided until at the meeting of the General Council held at Ft. Wayne, Ind., in October, 1893. Then the Committee appointed by the General Council at Buffalo, N. Y., in 1891, to which the whole subject had been referred, made an elaborate report, covering the whole history of the Chicago Seminary, from its first mention in the Minutes of the General Council of 1869, to date. This comprehensive report closes as follows;

"The history which we have given establishes the following:

1. "That the General Council is responsible for the establishment of a Theological Seminary at Chicago, and has done everything except in the way of pecuniary support, to entitle that institution to be called the General Council Theological Seminary, in a sense in which that title cannot be claimed by any other Institution."

3. "That it was clearly the intention of the General Council to keep itself free from all pecuniary responsibility, and that the Seminary should look to certain of the Synods of the General Council, who might unite in sustaining it, for its support."

After a full discussion of the whole subject in all its bearings, the General Council adopted the following resolutions:

1. "That the General Council herewith expresses its appreciation of the importance and desirableness of the Theological Seminary at Chicago, as well as its confidence in the Board of Directors appointed by this Council, and that it cordially commends this young Institution to our pastors and people."

2. "That the General Council in view of the past, and in consideration of its relations to the Synods of which it is composed, is persuaded that it is not in a condition to own and to manage a Theological Seminary, and that it will be best for all concerned if its sustains precisely the same relations to all the Theological Seminaries within its bounds. For this reason, the General Council declines to act upon the confirmation of the Professors, and the examination and approval of the Constitution for its government, believing that all this can best be done, in this case, as in others, by the brethren who have taken the matter in hand, and by the Synods that may unite in sustaining it. In taking this action the General Council places all the Theological Seminaries within its bounds upon an equal footing."

3. "The General Council requests that the changes rendered necessary by this action in the Charter of the Chicago Seminary, be made to conform to the above action, and that these changes be made in such a way as not to imperil the historical connection and thorough doctrinal unity of said Institution with this body."

THE AMENDED CHARTER.

In accordance with the request of the General Council the original Charter granted on the 29th day of July, 1891, was amended May 10, 1894, so as to conform to the action taken by the General Council, and by its By-Laws the Board of Directors became a self-perpetuating body, always representing those Synods of the General Council which unite in sustaining and supporting the Seminary.

THE CONSTITUTION OF THE SEMINARY.

The *Fundamental Principles of Faith and Church Polity*, as declared by the General Council of the Evangelical Lutheran Church in North America at its meeting in Ft. Wayne, Ind., in

1867, referred to in the Charter, may rightly be regarded as the *Constitution* of "The Theological Seminary of the Evangelical Lutheran Church at Chicago, Ill."

THE BY-LAWS OF THE SEMINARY.

The *By-Laws* of the Institution have had a natural growth and were developed as the needs of the Institution required, and though in practical use for many years were not finally adopted until the year 1900, and have been carefully revised in 1908, and are fully given in this Handbook.

CHRONICLE.

1891.

July 29th.—Charter granted by the Secretary of the State of Illinois.

September 30th.—Organization of the Board of Directors appointed by the General Council. Appointment of the first Professors, Dr. Weidner as *Professor of Dogmatics and Exegesis*, and Dr. Roth as *Professor of Practical Theology and Church History*.

October 1st.—Formal Opening of the Seminary.

1892,

Spring.—President's house erected.

August 31st.—First *By-Laws* adopted.

1893.

February 10th.—The corner stone of Eliza Hall was laid.

July.—Eliza Hall was finished at an expense of about $25,000.00.

1894.

June 3rd.—Dr. W. A. Passavant, the President of the Board of Directors, died.

October 4th.—Dr. Samuel Wagenhals, of Ft. Wayne, Ind., was elected President of the Board of Directors.

Dr. Weidner was elected President of the Seminary.

Dr. G. H. Gerberding, who in the Spring had been elected Professor of *Historical Theology*, entered upon his connection with the Seminary.

1895.

October 3rd.—Professor Arthur E. Phillips, Lit. D., was elected as Instructor in *Oratory and the Art of Expression*.

1897.

April.—Dr. Roth on account ill health, resigned his Professorship.

Dr. Gerberding was transferred to the chair of *Practical Theology*.

1899.

Spring.—Four houses for the Professors were erected at a cost of $12,000.

1900.

May 1st.—Rev. Elmer F. Krauss, D. D., entered upon his connection with the Seminary, having been elected *Professor of N. T. Exegesis.*

1904.

October 5th.—Rev. Alfred Ramsey was installed as *Professor of Historical Theology.*

1905.

January.—A debt of $50,000.00 resting on the Institution through the generosity of friends, was paid.

FOUNDERS AND BENEFACTORS.*

Rev. W. A. Passavant, D. D.
Prof. R. F. Weidner, D.D., LL.D.
Rev. Henry W. Roth, D. D.
Rev. Samuel Wagenhals, D. D.
Rev. Wm. K. Frick, D. D.
Prof. G. A. Gerberding, D. D.
Rev, W. A. Sadtler, Ph. D.
Mr. Julius A. Bohn.
Mr. M. L. Deck.
Mr. C. A. Smith.
Mr. Wm. B. Wolfe.
Mr. A. P. Johnson.
Mr. Harry McCreary.
Mr. Leonard Leas.
Mr. Henry Jarecki.
Mr. B. Frank Weyman.
Mr. Henry Balken.
Mr. Wm. H. Black.
Mr. Lewis Trauger.
Mr. Frederick Stahlmann.
Mr. John B. Kaercher.
Mr. John S. Scully.
Mr. Alfred Ridenour.
Mr. J. S. Seaman.
Mr. Fred. Weyerhaeuser.
Mr. Victor S. Lawson.
Mr. E. A. Artman.
Mr. Henry A. Grim, M. D.
Mr. James K. Mosser.
Mr. Edward Saeger.
Mr. G. Rugan Neff.
Mr. Antonius Albrecht.
Hon. Chas. A. Schieren.
Mr. C. A. Fondersmith.
Mr. John P. Weyerhaeuser.
Mr. W. W. Wattles.
Mr. E. Clarence Miller.
H. M. Freas, M. D.
Mr. William Leas.
Mr. Geo. H. Moeller.
Mr. Wm. Steinmeyer.
Mrs. Eliza Passavant.
Mrs. Rebecca Stettler.
Mrs. Margaret E. Slinkard.
Mr. Henry Houck.
Rev. D. D. Trexler.
Mr. Andrew Copp.
Rev. Michael Schweigert.
Mrs. Elizabeth Schweigert.
Mrs. Harry McCreary.
Mrs. Elizabeth Jarecki.
Mrs. G. D. Bernheim.
Mrs. Jane R. Passavant.
Mrs. Joanna P. Boord.
Mrs. C. A. Smith.
Mrs. Maria Louise Beck.
Mrs. Julia Beck Fromlet,
Mrs. M. L. Deck.
Miss Martha B. Douglass.
Rev. Asa H. Waters.
Mr. John Wolfe.
Mrs. John C. Hager.
Mr. William H. Hager.
Rev. Frank H. Uhrich.
Mr. John Willing.
Mr. J. B. Franke.
Mr. J. A. Kepple.
Mr. A. J. Knestrick.
Mrs. Sarah M. Knestrick.

*Friends who have given $500.00 and upward.

THE BOARD OF DIRECTORS.

The Board of Directors of the Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois, was originally appointed by the General Council in 1891. By its By-Laws it is now a self-perpetuating Corporation. Only such as are in harmony with the doctrinal basis of the institution are eligible to membership on its Board of Directors. There have been comparatively few changes in the Board since its appointment by the General Council in 1891. Of the present members of the Board, six are charter members who have been continually on the Board since the incorporation of the Seminary in 1891.

THE PROFESSORS.

The Professors are chosen from Synods belonging to the General Council. Their doctrinal position must be in accordance with the Confession of Faith as set forth by the General Council of the Evangelical Lutheran Church in North America at Fort Wayne, Indiana, in 1867, which is the Constitution of the Seminary. Of the present Faculty two are members of the Chicago Synod, one of the Pittsburg Synod, and one of the District Synod of Ohio.

STUDENTS.

This Theological Seminary is open to all students of the Evangelical Lutheran Church, and to all pastors thereof, and to any others, students or pastors, who, having the proper gifts and education, give evidence of Christian character and experience. The standard of educational preparation is collegiate graduation.

MATRICULATION SUBJECTS.

Students. not College Graduates, cannot be received except in special cases, and only when the student is advanced in years, and when maturity of character and practical experience in teaching and Church work partly compensate for the lack of technical education. All such special cases fall under the Statutes governing the Matriculation Examination. College Graduates, who have studied Latin, Greek, German, Psychology, and Logic, will be admitted without further examination, the Diploma being accepted in lieu of the Matriculation Examination.

COURSE OF STUDY.

In Theology we have some thirty distinct and systematic sciences. All these sciences are logically arranged in the four departments of Exegetical, Historical, Systematic and Practical Theology, so as to be comprised in twenty-one distinct and independent courses, and are offered each year, and required for the degree of B. D. in the regular course of four years.

ARRANGEMENT OF COURSES.

The Seminary year of seven months (October-April) begins on the first Thursday of October, and is divided into *five* terms, two before Christmas, and three after New Year's. In each term

there are five weeks of solid work, covering 25 days, and 25 hours' instruction in a subject, if taken daily. At the close of each term there is a Preliminary Examination in each subject, and another at the close of the fifth term, known as the Final Examination in the courses studied during the year.

Most of the subjects, for pedagogical reasons, are offered daily, and thus a course of 25 hours will be covered in our term of five weeks. A few subjects, for pedagogical reasons, are offered only one hour weekly, and in this case a course of 25 hours extends throughout the whole year of five terms.

POST-GRADUATE COURSES IN RESIDENCE.

Pastors, and regular students who are have graduated in sixteen courses, who are graduates of a College and a Theological Seminary, possessing a working knowledge of Latin, Greek, Hebrew and German, may become candidates for the degree of B.D. They must spend at least five months of the fourth year in residence and fulfill all the requirements.

POST-GRADUATE COURSES BY CORRESPONDENCE.

Graduation in eight of the twenty-four courses offered to Non-Resident Post-Graduates may lead to the degree of B.D., under the conditions stated in the Regulations governing this work.

HIGHER DEGREES.

This Seminary does not deem it wise to confer a higher degree than B.D., but if a pastor is a graduate of a College, and of a Theological Seminary of good standing, and has obtained a B.D. from this Institution, and has graduated in sixteen courses offered by this Seminary in Correspondence Work, including Hebrew, Greek and the Philosophical Courses, and if the applicant has been over ten years in the ministry, the Faculty of this Institution may recommend to a College of high standing that the degree of Ph.D. be conferred upon him.

Under the same conditions, if the pastor has graduated in all the twenty-four courses, and has been over twenty years in the ministry, or five years have elapsed since the degree of Ph.D. has been conferred, a recommendation may be made to a College that the degree of D. D. be conferred.

CLERKSHIPS.

Clerkships may be established for the pecuniary assistance of students during their theological course, and they are awarded by the Executive Committee to such applicants as upon thorough examination by the Faculty are found possessed of good physical constitution, settled Christian character, proper natural gifts, and the necessary preliminary education.

The object is to aid deserving students to support themselves, so that they may maintain their independence and at the same time aid the Lutheran Mission Work in Chicago to the same extent.

THE DEVOTIONAL LIFE.

Especial attention is paid to train men to lead the devotional life, and to develop their Christian character. The whole Seminary holds two daily services, at which not only large portions of Scripture are read, but also certain selections are regularly expounded and a Psalm and a Hymn are weekly committed to memory, so that yearly twenty-five Hymns and twenty-five Psalms are memorized. Every three years at Matins the New Testament is twice read aloud and the Old Testament once, and the Pastoral Epistles and other select portions of the New Testament, such as the Sermon on the Mount, John XIV., XV., XVI., XVII.; Romans VI., VII., VIII.; Col. and other Pauline Epistles are carefully expounded according to the Greek text, verse by verse, by the President, and practically applied.

In addition to leading the daily services the students in alphabetical order deliver addresses at Vespers.

TESTS AND PRACTICAL TRAINING.

Our great aim is to make our students plain preachers of the pure Gospel, and to teach men to preach with power and in the right spirit. Special stress is laid upon clear analysis, and four outlines of sermons prepared by the students are placed upon the blackboard every week during the scholastic year and criticised by the Professor and the students. They are regularly required to write sermons for criticism by the Professor of Homiletics. Students of the second, third and fourth years must preach once during each year to their fellow-students and professors. Special attention is also given to Elocution and Pedagogics, both as to theory and practice.

CHARTER, CONSTITUTION AND BY-LAWS.

THE AMENDED CHARTER.

In accordance with the request of the General Council the Charter was amended May 10th, 1894, so as to conform to the action of the General Council, so as to read as follows:

STATE OF ILLINOIS, } ss.
COOK COUNTY. }

We, the undersigned, being citizens of the United States, desiring to form an Association, not for pecuniary profit, pursuant to an act of the General Assembly of the State of Illinois entitled. "An Act Concerning Corporations," approved April 18th, 1872, do hereby certify that the following is a true statement of the name or title by which such Association shall be known in law, the particular object and business for which it is formed; the number of its Directors and the names of the same selected for the first year of its existence, viz.:

1. The title of this Association shall be, "The Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois."

2. The object of this Association shall be to train men of pure faith, of a holy life, and of the requisite natural gifts and education, in the faith and usages of the Evangelical Lutheran Church, as set forth in the "Fundamental Principles of Faith and Church Polity," as declared by the General Council of the Evangelical Lutheran Church in North America, at its Convention, November 20th to 26th, 1867, at Fort Wayne, Indiana, so that by all necessary learning and practical skill, they may be fitted for the Ministry of the Gospel, especially in connection with the Evangelical Lutheran Church.

3. The Board of Directors of this Association shall consist of thirteen persons, and for the calendar year beginning with September 1st, 1891, shall consist of the following persons: Rev. William A. Passavant, Sr. (President), Rev. C. Koerner (Secretary), Rev. H. W. Roth (Treasurer), Julias A. Bohn, Rev. W. K. Frick, Rev. G. H. Gerberding, M. L. Deck, Rev. S. Wagenhals, August J. Detzer, Rev. W. A. Passavant, Jr., Rev. Henry Merz, —the same being the first year of its existence.

WILLIAM A. PASSAVANT, SR.,
CHARLES KOERNER,
HENRY WARREN ROTH.

STATE OF ILLINOIS, } ss.
COUNTY OF COOK. }

I, Arthur B. Wells, a Notary Public in and for said County, in the State aforesaid, do hereby certify that Rev. William A. Passavant, Sr., Rev. Charles Koerner, and Rev. Henry Warren Roth, personally known to me to be the same persons whose names are subscribed to the foregoing certificate, appeared before me this day in person and acknowledged that they signed said certificate in writing for the uses and purposes therein set forth.

Given under my hand and Notarial Seal, this 27th day of July, A. D. 1891.

{ SEAL }

ARTHUR B. WELLS,
Notary Public.

Filed in the office of the Secretary of State, on the 29th day of July, A. D. 1891, and legally organized a corporation of the State of Illinois. Amended as above, May 10th, A. D. 1894.

THE CONSTITUTION OF THE SEMINARY.

The *Fundamental Principles of Faith and Church Polity*, as declared by the General Council of the Evangelical Lutheran Church in North America at its meeting in Fort Wayne, Indiana, in 1867, referred to in the Charter, may rightly be regarded as the *Constitution* of "The Theological Seminary of the Evangelical Lutheran Church at Chicago, Ill.," and we therefore herewith reprint these *Fundamental Principles* for the sake of reference.

PRINCIPLES OF FAITH AND CHURCH POLITY.

I. *Of Faith.*

I. There must be and abide through all time, one holy Christian Church, which is the assembly of all believers, among whom the Gospel is purely preached, and the Holy Sacraments are administered, as the Gospel demands.

To the true Unity of the Church, it is sufficient that there be agreement touching the doctrine of the Gospel, that it be preached in one accord, in its pure sense, and that the Sacraments be administered conformably to God's word.

II. The true Unity of a particular Church, in virtue of which men are truly members of one and the same Church, and by which any Church abides in real identity, and is entitled to a continuation of her name, is unity in doctrine and faith and in the Sacraments, to wit: That she continues to teach and to set forth, and that her true members embrace from the heart, and use, the articles of faith and the Sacraments as they were held and administered when the Church came into distinctive being and received a distinctive name.

III. The Unity of the Church is witnessed to, and made

manifest in, the solemn, public and official Confessions which are set forth, to wit: The generic Unity of the Christian Church in the general Creeds, and the specific Unity of pure parts of the Christian Church in their specific Creeds; one chief object of both classes of which Creeds is, that Christians who are in the Unity of faith, may know each other as such, and may have a visible bond of fellowship.

IV. That Confessions may be such a testimony of Unity and bond of Union, they must be accepted in every statement of doctrine, in their own true native, original and only sense. Those who set them forth and subscribe them, must not only agree to use the same words, but must use and understand those words in one and the same sense.

V. The Unity of the Evangelical Lutheran Church, as a portion of the holy Christian Church, depends upon her abiding in one and the same faith, in confessing which she obtained her distinctive being and name, her political recognition, and her history.

VI. The Unaltered Augsburg Confession is by pre-eminence the Confession of that faith. The acceptance of its doctrines and the avowal of them without equivocation or mental reservation, make, mark and identify that Church, which alone in the true, original, historical and honest sense of the term is the Evangelical Lutheran Church.

VII. The only Churches, therefore, of any land, which are properly in the Unity of that Communion, and by consequence entitled to its name, Evangelical Lutheran, are those which sincerely hold and truthfully confess the doctrines of the Unaltered Augsburg Confession.

VIII. We accept and acknowledge the doctrines of the Unaltered Augsburg Confession in its original sense as throughout in conformity with the pure truth of which God's Word is the only rule. We accept its statements of truth as in perfect accordance with the Canonical Scriptures: We reject the errors it condemns, and believe that all which it commits to the liberty of the Church, of right belongs to that liberty.

IX. In thus formally accepting and acknowledging the Unaltered Augsburg Confession, we declare our conviction, that the other Confessions of the Evangelical Lutheran Church, inasmuch as they set forth none other than its system of doctrine, and articles of faith, are of necessity pure and scriptural. Pre-eminent among such accordant, pure and scriptural statements of doctrine, by their intrinsic excellence, by the great and necessary ends for which they were prepared, by their historical position, and by the general judgment of the Church, are these: the Apology of the Augsburg Confession, the Smalcald Articles, the Catechisms of Luther, and the Formula of Concord, all of which are, with the Unaltered Augsburg Confession, in the perfect harmony of one and the same scriptural faith.

II. *Of Ecclesiastical Power and Church Government.*

I. All power in the Church belongs primarily, properly and exclusively to our Lord Jesus Christ, "true God, begotten of the Father from eternity, and true man, born of the Virgin Mary,"

Mediator between God and men, and Supreme Head of the Church. This supreme and direct power is not delegated to any man or body of men upon earth.

II. All just power exercised by the Church has been committed to her for the furtherance of the Gospel, through the Word and Sacraments, is conditioned by this end, and is derivative and pertains to her as the servant of Jesus Christ.

The Church, therefore, has no power to bind the conscience, except as she truly teaches what her Lord teaches, and faithfully commands what He has charged her to command.

III. The absolute directory of the Will of Christ is the Word of God, the Canonical Scriptures, interpreted in accordance with the "mind of the Spirit," by which Scriptures the Church is to be guided in every decision. She may set forth no article of faith which is not taught by the very letter of God's Word, or derived by just and necessary inference from it, and her liberty concerns those things only which are left free by the letter and spirit of God's Word.

IV. The primary bodies through which the power is normally exercised, which Christ commits derivatively and ministerially to his Church on earth, are the Congregations. The Congregation, in the normal state, is neither the Pastor without the People, nor the People without the Pastor.

V. In Congregations exists the right of representation. In addition to the Pastor, who by their voluntary election is already *ex-officio* their representative, the people have the right to choose representatives from their own number to act for them, under such constitutional limitations as the Congregation approves.

VI. The representatives of Congregations thus convened in Synod, and acting in accordance with those conditions of mutual congregational compact, which are called a Constitution, are for the ends, and with the limitations defined in it, representatively, the Congregations themselves.

A free, Scriptural General Council or Synod, chosen by the Church, is, within the metes and bounds fixed by the Church which chooses it, representatively that Church itself; and in this case is applicable the language of the Appendix to the Smalcald Articles, "The judgments of Synods are the judgments of the Church."

VII. The Congregations representatively constituting the various district Synods, may elect delegates through those Synods, to represent themselves in a more general body, all decisions of which, when made in conformity with the solemn compact of the Constitution, bind, so far as the terms of mutual agreement make them binding, those Congregations which consent, and continue to consent, to be represented in that General Body.

VIII. If the final decision of any General Body thus constituted shall seem to any Synod within it, in conflict with the faith, involving violation of the rights of conscience, it is the duty of that Synod to take such steps as shall be needed to prevent a compromise on its part with error. To this end, it may withdraw itself from relations which make it responsible for departure from the

faith of the Gospel, or for an equivocal attitude towards it. Such steps should not be taken on any but well defined grounds of Conscience, not on mere suspicion, nor until prayerful, earnest and repeated efforts to correct the wrong have proved useless, and no remedy remains but withdrawal.

IX. The obligation, under which Congregations consent to place themselves, to conform to the decisions of Synods, does not rest on any assumption that Synods are infallible, but on the supposition that the decisions have been so guarded by wise constitutional provisions as to create a higher moral probability of their being true and rightful than the decisions in conflict with them, which may be made by single Congregations or individuals. All final decisions should be guarded with the utmost care, so that they shall in no case claim without just grounds to be the judgment of those Congregations in whose name and by whose authority they are made—in the absence of which just grounds they are null and void.

X. In the formation of a General Body, the Synods may know and deal with each other only as Synods. In such case, the official record is to be accepted as evidence of the doctrinal position of each Synod, and of the principles for which alone the other Synods become responsible by connection with it.

XI. The leading objects for which Synods should be organized, are,

1. The maintenance and diffusion of sound doctrine, as the same is taught in God's Word and confessed in the authorized standards of the Church.

2. When controversies arise in regard to articles of faith, to decide them in accordance with God's Word and the pure confessions of that Word.

3. The proper regulation of the human externals of worship, that the same, in character and administration, may be in keeping with the spirit of the New Testament and with the liberty of the Church, and may edify the Body of Christ.

4. The maintenance of pure discipline, to the fostering of holiness and fidelity in the ministry and people.

5. The devising and executing of wise and Scriptural counsels and plans for carrying on the work of the Church, in every department of beneficent labor for the souls and bodies of men, at home and abroad.

All these things are to be done, that the saving power of the Gospel may be realized, that good order may be maintained, and that all unsoundness in faith and life may be averted, that God may be glorified, and that Christ our King may rule in a pure, peaceful and active Church.

The *By-Laws* of the Institution have had a natural growth and were developed as the needs of the Institution required, and though in practical use for many years were not finally adopted until the year 1900, and have been carefully revised in 1908.

II. *By-Laws.*

Article I. *Of the Doctrinal Basis.*

1. This Seminary shall rest on the Divine Word of the Old and New Testament Scriptures as the absolute Rule of Faith, and on the Confessions of the Evangelical Lutheran Church set forth in the Book of Concord, as in conformity with that Rule, and all its teachings shall be in accord with said Basis. No amendment or change of the doctrinal basis of this Seminary as set forth in its Charter, Article 2, shall at any time be entertained or made.

Article II. *Of the Board of Directors.*

1. The government of the Seminary shall be by a Board of Directors.

2. The number of Directors shall consist of thirteen or more persons. An amendment or alteration to Article 3 of the Charter of this Corporation, increasing the number of the Board of Directors, may be applied for when agreed upon by a vote of two-thirds of said Board at a regular annual meeting of the Board.

3. The Board of Directors originally appointed by the General Council of the Evangelical Lutheran Church in North America, shall be self-perpetuating, and shall elect their successors from Synods in strict harmony with the doctrinal position of this Seminary, seven of whom shall be clergymen of the Evangelical Lutheran Church, and six shall be laymen, communicants of said Church.

4. The term of office of each Director shall be three years, and one-third of the number of Directors shall be elected each year. All vacancies occurring prior to the expiration of the term for which any Director may be elected, shall be filled by election for the unexpired portion of the term only, and all Directors shall hold office until their successors are elected and qualified.

5. The Directors shall be elected by ballot at the Fall meeting of the Board of Directors, and by a two-thirds vote of all Directors present. All Directors whose term of office shall expire on the date of said meeting shall be considered in office until after said election is made, and they shall be entitled to vote in said election. At the time of the election of Directors, nominations may be made by any Director, or by the Executive Committee.

6. The Board of Directors shall be the members of this Corporation. An election to said Board shall be an election to the membership of this Corporation.

7. Annual meetings of the Board of Directors and of the members of this Corporation shall be the same and shall be held on the Wednesday preceding the first Thursday of October in each year, at 10 o'clock a. m. at the Seminary Buildings, in the City of Chicago, County of Cook, and State of Illinois, or at such place as may be designated by the President or Secretary in a written notice mailed to each Director.

8. There shall be a second stated meeting of the Board for general business, beginning on the last Wednesday in April of

each year at 10 o'clock a. m., notice of said meeting to be sent by the Secretary to each member of the Board. The Treasurer shall present to this meeting his annual report of the financial condition of the Institution, including an estimate of income and expenditures for the coming year. The financial year shall end with the Monday preceding the Spring meeting,

9. A special meeting of the Board or of the Corporation may be called by the Secretary upon written notice by the President of the Board of Directors, or upon the request of at least one-third of the Directors, or at the request of the Executive Committee.

10. A majority of all Directors elected in this Corporation shall constitute a quorum for the transaction of business.

11. When Directors are not elected on the date mentioned in these By-Laws, the Corporation shall not be dissolved, but the Directors already in office shall hold office until their successors are elected and qualified.

12. Every Director, when first acting after his election, and when re-elected after an interval, before taking his place as a Director, shall in the presence of the Board make this affirmation: "I heartily approve the purpose of the Theological Seminary of the Evangelical Lutheran Church at Chicago, Ill. I confess as my own its doctrinal basis and Fundamental Principles of Faith as set forth in its Charter, Article 2, and I pledge myself to support these principles, and faithfully to perform every duty enjoined upon me as a Director of this Seminary in accordance with its Charter and By-Laws."

13. The officers of the Board of Directors shall be a President, a Secretary, a Treasurer, and an Executive Committee, who shall hold their respective offices for the period of one year or until their successors are elected and qualified, and shall be chosen at the Fall meeting from Members of the Board of Directors. The President of the Seminary shall be ex-officio a member of the Executive Committee.

14. The duties of the President shall be to preside at all meetings of the Board, to sign all official documents, as the Board may direct, and to perform such other duties as he may from time to time be authorized to discharge by the Board of Directors. In his absence, a President pro-tempore shall be chosen.

15. The Secretary shall keep a faithful record of the proceedings of the Board, and perform such other duties as from time to time may be required, and his records shall always be subject to the inspection of the Members of the Board.

16. The Treasurer shall have charge of all funds, moneys, securities, deeds, mortgages and revenues belonging to the Seminary, and hold them subject to the inspection of the Board of Directors, and exchange and dispose of them only by its order. He shall make deposits and investments as the Board may approve, but no investments shall be made by him except in the name of the Corporation and with the approval of the Board. He shall receive and receipt for all donations, legacies, bequests, and payments made

to the Seminary, collect all interests, annuities, and proceeds of investments due, and pay all bills, salaries and other claims against the Seminary as authorized by the Board of Directors or the Executive Committee. He shall make a full report to the Board of his receipts, expenditures, and amount of investments at the business meeting held on the last Wednesday of April of each year, and to the Executive Committee as it may require. His Annual Report at the Spring meeting of the Board shall be duly audited, and the securities in his possession examined by the Auditing Committee. He shall also present a general report at the Fall meeting for information only. He shall give such security for the faithful performance of the duties of his office as the Board may determine, and shall receive such compensation for his services as the Board of Directors from time to time may deem just.

17. An Executive Committee consisting of at least five members, of which the President of the Seminary shall be ex-officio a member, shall be elected at each Fall meeting of the Board, and shall report at all stated meetings of the Board.

18. The duties of the Executive Committee shall be as follows:

a. It shall act for the Board in the management of matters of business, and the care of the properties, especially during intervals between meetings of the Board.

b. It shall arrange for all subordinate appointments of the Seminary and for such additional teaching force as may be found necessary in said interim.

c. It shall decide upon ways and means for securing funds for current expenses, for endowment, for additional buildings and for the general improvement of the grounds of the Institution.

d. In case a General Secretary shall be elected by the Board of Directors, the Executive Committee shall give him an official call, and shall have supervision of his work, and receive monthly reports of what has been done.

e. It shall seek to procure donations of money, books and pamphlets for the Seminary Library, and have general oversight of the same.

f. It shall have regular meetings, approve and order the payment of bills, and attend to repairs and supplies, and such other matters as may be referred to it by the Board, and shall keep full record of its proceedings to be regularly reported to the Board of Directors.

19. The Board of Directors shall determine the number of professors to be employed in the Seminary, fix the salaries to be paid them for their services and elect and call all such professors, but only after consultation with the Faculty, and, if possible, with its full approval.

20. The Board of Directors shall, upon nomination by the Faculty and the Executive Committee, appoint instructors or regular lecturers in any department of the Seminary, for each

scholastic year, and shall call the same at such compensation as it may decide upon.

21. The appointment of all special tutors and transient lecturers, so long as it does not involve any financial obligations on the part of the Board, shall be left to the Faculty of the Institution.

22. The Board of Directors shall, at its Spring meeting, receive and act on the reports of the Faculty, of the Executive Committee, and of the President of the Seminary, decide upon the admission of students to graduation, issue certificates of graduation to those to whom they have been awarded, and on the recommendation of the Faculty, authorize the conferring of degrees.

23. All contributions, donations, or legacies for the endowment of the Institution, for particular buildings, or for any other specific purpose in the Seminary's interest, shall be sacredly applied and used by the Board according to the directions and specifications of the donors. All gifts and donations made to the Institution without specification of purpose shall be applied and used as the Board of Directors shall determine.

24. The Board may also establish fellowships, clerkships, and scholarships for the pecuniary assistance of students during their theological course, and to this end, solicit legacies and donations; but the benefit of such fellowships, etc., shall be awarded by the Executive Committee, and only to such applicants as upon thorough examination by the Faculty are found possessed of good physical constitution, settled Christian character, proper natural gifts, and the necessary preliminary education, to which the Faculty shall certify.

ARTICLE III. *Of the Faculty.*

1. The Faculty of the Seminary shall consist of the regular professors permanently elected by ballot by the Board of Directors.

2. The Faculty shall have charge, under the Rules and Regulations of the Board of Directors, of the internal administration of the Institution, namely, the arrangement of the Courses of Studies, the enforcement of order and discipline, the care of the Library, and the decision of all questions relating to the instruction and the deportment of the students.

3. The Board of Directors shall elect from among the regular professors the President of the Seminary, who is the executive head of the Seminary in all its departments, exercising such supervision and direction as will promote the efficiency of every department. Unless otherwise provided for he shall also act as Dean of the Seminary.

4. Members of the Faculty shall not be eligible to membership in the Board of Directors.

5. The Faculty shall elect its Recording Secretary at the opening of the Fall term. It shall hold regular meetings and keep an accurate record of all its proceedings, and adopt such

rules for its government as may from time to time be deemed necessary.

6. The Faculty shall arrange for and conduct the teaching of all the branches of a full theological education, according to the following twenty-one courses:

First Year.

1.	Theological Encyclopedia and Hermeneutics -	75 hours
2.	New Testament Greek, Junior, - - - -	100 "
3.	Old Testament Hebrew, Junior, - - -	100 "
4.	English Old Testament - - - - -	75 "
5.	English New Testament - - - - - -	75 "
6.	Elocution and Rhetoric - - - - -	75 "

Second Year.

7.	Church History - - - - - - -	125 "
8.	Catechetics, Pedagogics, and Sunday School Work	75 "
9.	Evangelistics, Diaconics and Sociology - - -	75 "
10.	Greek Exegesis - - - - - - -	75 "
11.	Hebrew Exegesis - - - - - -	75 "

Third Year.

12.	Apologetics, Moral Philosophy, Christian Ethics -	100 "
13.	Dogmatics - - - - -	125 "
14.	Symbolics, Confessions, History of Dogmas -	100 "
15.	Homiletics - - - - - -	75 "
16.	Pastoral Theology, Liturgics, Church Polity -	75 "

Fourth Year.

17.	Apologetics and Comparative Religions -	75 "
18.	History of Philosophy and one System - -	75 "
19.	Hebrew Exegesis - - - -	75 "
20.	Greek Exegesis - - - - -	75 "
21.	Theological Literature - - - -	75 "

7. Graduation in the first sixteen courses with a grade of 75 out of a possible 100 points in each course entitles the student to a diploma with the degree of Graduate of the Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois. Graduation with an average of 85 in courses 13 and 17 to 21 inclusive entitles the student to the degree of Baccalaureus Divinitatis (B. D.).

8. The Faculty shall arrange for Post-Graduate courses of study for resident and non-resident Pastors and Students, leading to the degree of B. D.

9. Courses 17 to 21 inclusive, leading to the degree of B. D., are open to such students only as are in residence, and as are graduates either of this Seminary, or of a Seminary of acknowledged standing.

10. The Faculty shall offer twenty-four courses of Post-Graduate work for non-resident Pastors and Students as follows:

POST-GRADUATE COURSES FOR NON-RESIDENT PASTORS AND STUDENTS.

I. *Exegetical Theology.*

1. Theological Encyclopædia.
2. Hebrew and Old Testament Exegesis.
3. Greek and New Testament Exegesis.
4. English Bible.
5. Introduction, Higher and Textual Criticism.

II. *Historical Theology.*

6. Church History and Christian Archæology.
7. Special Periods of Church History.
8. Patristics (Greek, Latin, English, or German).
9. Symbolics and Confessions.
10. History of Dogmas.

III. *Systematic Theology.*

11. Apologetics.
12. Moral Philosophy and Christian Ethics.
13. Biblical Theology.
14. Dogmatics (English).
15. Dogmatics (German, Scandinavian, or Latin).

IV. *Practical Theology.*

16. Christian Art and Architecture.
17. Catechetics, Evangelistics, and Diaconics.
18. Homiletics and Sacred Oratory.
19. Pastoral Theology and Sociology.
20. Liturgics and Church Polity.

V. *Philosophy.*

21. History of Philosophy and one System.
22. Psychology and Logic.
23. Comparative Religions.
25. Rational Theism.

11. The Faculty shall draw up the resolutions governing the Post-Graduate work for non-resident Pastors and Students and shall have supervision of the same.

12. The Faculty through its examining committee shall examine all applicants for admission into the Seminary, and shall admit no one to its classes who is found deficient in natural gifts and preliminary education, or who does not give evidence that he is a consistent member of the Christian Church. The Standard of educational preparation shall be that of a collegiate graduation. Exceptions may be made only where the student is advanced in years, and his maturity of character, and practical experience in teaching and church work, in part compensate for the lack of technical education.

13. The Faculty may, through Instructors or Fellows, arrange courses of Instruction, including especially Higher Eng-

lish, Logic, Psychology, German, Latin and Greek, for such under-graduate students as may not be able to pass the Matriculation examinations at the time of their admittance to the Seminary.

14. The Faculty shall have power to dismiss from all connection with the Seminary, any student, who after due trial falls below the required standard in his studies, or shows manifest unfitness for the Holy Office, or persists in willful neglect of duty. If he applies for a letter of dismission, the circumstances which led to his dismissal shall be stated in such terms as the Faculty may deem to be wise and just.

15. The Faculty shall have particular regard to the religious life of the Seminary, and arrange for a daily Matin and Vesper service and have supervision of the meetings of the students for religious conference, prayer and spiritual edification.

16. The Faculty shall arrange for and conduct the Matriculation, the Preliminary, and the April and October Pass examinations, as hereafter provided for in these By-Laws.

17. The Faculty shall also have certificates of graduation prepared, to be signed by the Officers of the Board of Directors and the members of the Faculty, to be given to students who have been admitted to graduation.

18. The Faculty, through its Secretary, shall make an annual report to the Board of Directors at its Spring meeting, giving a brief resume of what has been done during the meetings of the Faculty, including the names, averages and general standing of the students recommended for graduation.

ARTICLE IV. *Of the Professors, Instructors, and Fellows.*

1. The Lecturers and Teachers of the Seminary are classified as follows: Professors, Instructors, and Fellows. The tenure of office of Instructors and Fellows is the scholastic year. At the end of each scholastic year the connection of an Instructor or Fellow with the Seminary ceases, unless he be reappointed. All officers of Instruction, including Professors, are subject to removal for inadequate performance of duty or for misconduct.

2. The Fellowships of the Seminary are assigned solely on the ground of proficiency already attained. The Fellow is expected to give one-sixth of his time to some literary service in connection with the Seminary. He is under the direct supervision of the President of the Seminary.

3. Every Professor in this Seminary must be an ordained minister of the Evangelical Lutheran Church, and must have an established character for purity of faith and holiness of life, and possess competent learning and ability to teach. Except in an extraordinary case he must have spent at least five years in the pastoral office, and must be in strict agreement with the doctrinal position of the Seminary.

4. Every Professor shall, before entering on the performance of the duties of his office, make the following affirmation:

"I believe that the Canonical Books of the Old and New

Testaments are given by inspiration of GOD, and are the perfect and only Rule of Faith; and I believe that the three General Creeds, the Apostles, the Nicene and the Athanasian, exhibit the faith of the Church Universal, in accordance with the Rule of Faith.

"I believe that the Unaltered Augsburg Confession is, in all its parts, in harmony with the Rule of Faith, and is a correct exhibition of doctrine; and I believe that the Apology, the two Catechisms of Luther, the Smalcald Articles, and the Formula of Concord, are a faithful development and defense of the Word of GOD and the Augsburg Confession.

"I solemnly promise before Almighty GOD that all my teachings shall be in conformity with His Word, and with the aforementioned Confessions.

"I also solemnly promise that I will be governed by the laws and regulations of this Seminary, and fulfill all the duties therein laid upon me, so long as I remain one of its Professors."

5. In case a Professor in this Seminary shall undergo a change of views and convictions inconsistent with the spirit and letter of this affirmation he shall be in duty bound to make known such change to the President of the Board and thereupon to vacate his Professorship.

6. Charges may be brought against a Professor for unsoundness in doctrine, intellectual incompetence, immoral or highly injudicious conduct, persistent neglect of duty, or on manifest evidence that for any reason his connection with the Seminary is and must continue to be injurious to it. When a definite charge in any of these respects is laid before the President of the Board of Directors in writing by two or more members of the Board, or by any two other reputable persons, the President shall notify the accused Professor of the charges against him, and confer privately with him with a view to obviate the ground of complaint; but if this should fail, or the charges be of sufficient weight and probability to call for an investigation, the President shall give to the accused a written statement of the charges preferred and lay the matter before the Board of Directors, which shall carefully examine into the particulars, and give the accused a full hearing in the case. If the charge be sustained, the Board shall at once censure, suspend, or remove from office the inculpated Professor, as the case may demand. A vote of two-thirds of the Directors present at the investigation shall be required to suspend a Professor, or to remove him from office; and when sentence of suspension or removal is thus passed upon a Professor, his salary and active connection with the Seminary shall cease.

7. No Professor shall resign his Professorship or cease the performance of the duties pertaining thereto, without giving the President of the Board of Directors at least three months' previous notice of his intention so to do. And in case of the unavoidable absence of a Professor, he shall notify the President of the Seminary and the President of the Board of the fact, and the Professors and Instructors on duty shall for the time arrange among

themselves, as best they can, to supply the instruction in the department of the absent Professor. Such absence, however, except in the case of sickness, cannot be prolonged over a month's time, unless by the special permission of the Executive Committee.

8. Each Professor and Instructor shall report to the President of the Seminary in writing, as soon as possible after the beginning of each term, the names of all students attending every particular course in which he gives instruction.

9. Each Professor and Instructor shall make a record of the attendance and standing of each student, as far as possible, at every recitation, lecture or examination. He shall also take account of each absence in noting the average and standing of students. All unexcused absences or other delinquencies shall be reported weekly to the President.

10. Each Professor and Instructor shall conduct a monthly review in the subjects in which he instructs.

11. At least two weeks before the close of each term, all Professors and Instructors shall hand to the Faculty for the Preliminary and Final Pass Examinations not less than twenty-five nor more than fifty questions covering the topics in which they have given instruction. Before being set for the final examinations the questions shall be submitted for suggestions to the instructors in the several departments.

12. Each Professor and Instructor shall grade the examination papers in the subjects in which he instructs, and report to the Examining Committee, as soon as possible after the Preliminary Examinations, and after the Final Pass Examinations he must report before Monday noon of Commencement week.

ARTICLE V. *Of the President of the Seminary.*

1. The Board of Directors shall elect from among the regular Professors, the President of the Seminary, who, ex-officio, shall be the President of the Faculty, a member of the Executive Committee and, unless otherwise ordered, Dean of the Seminary.

2. As President he shall act as the Executive of the Seminary, see that the rules and regulations of the Institution are properly observed, and in consultation with the Faculty, see that proper discipline be enforced.

3. As President of the Faculty he shall have supervision of all class work during term time, and as President of the Examining Committee he shall have general supervision of the various oral and written examinations held, as provided in the By-Laws.

4. As President of the Faculty he shall have immediate supervision during the whole year of all Post-Graduate work for non-resident students, but he may call upon any member of the Faculty for assistance.

5. As Dean he shall have personal oversight of all students and their whole manner of life in the Institution. He shall be regarded as the "father of the household," to whom the students may go for consultation and advice as their counselor in all that

relates to their duties in the Institution, their success in study, their growth in grace, and their preparation for the Holy Ministry. He shall have the care and direction of the daily services, and see that all students attend the same, unless for good reasons excused. He shall also have charge of the allotment of rooms, and no rooms or beds in the Seminary shall be occupied without his permission. He shall also have direct oversight of the Matron, and the Janitors, and have general oversight over all that belongs to the practical working of the Institution. He shall also keep the official records of all the students.

6. The President shall regularly report to the Board of Directors, and to the Executive Committee, concerning the matters under his care.

ARTICLE VI. *Of the Students.*

1. This Theological Seminary is open to all students of the Evangelical Lutheran Church, and any others, who, having the proper gifts, give evidence of Christian character and experience. The standard of educational preparation shall be that of collegiate graduation. Exceptions may be made only where the student is advanced in years, and where maturity of character and practical experience in teaching and church work, in part compensate for the lack of technical education. All such special cases fall under the Statutes governing the Matriculation Examination.

2. The Seminary shall open on the first Thursday in October. Applications for entrance shall be sent to the President at least two weeks previous thereto, and, if possible, by the first of May in each year.

3. Every applicant must furnish satisfactory testimonials as to his Christian character and practical ability from his pastor or from other members of the Synod to which the student belongs. Applicants from Literary and Theological Institutions must also furnish satisfactory certificates as to character and scholarship.

4. Every student shall be on probation during the first four months after his admission into the Seminary, when his enrollment as a regular student may take place. If at any time during his stay at the Institution the Faculty shall determine that it is not expedient to retain him any longer as a student, he shall be dismissed. If he apply to the President for a letter of dismission, the circumstances which led to his dismissal shall be stated in such terms as the Faculty may deem to be wise and just.

5. Regular students shall not take more than five or six courses each year, and in addition, one hour weekly in Elocution, in Music, and in Students' Conference. A student wishing to be absent from any of the recitations or lectures appointed for his course, must obtain permission from the Professor in charge, and unavoidable absence must be reported at the earliest opportunity and satisfactory explanation made.

6. As an exception to the above rule, a student, especially if he be an ordained pastor in residence, may, with the permission of the Faculty, take up more than six courses, and prepare for

the Preliminary Examinations and the Pass Examination in April, in one or two additional courses; provided his work in his regular courses is satisfactory, and he pass also an oral examination in addition to his written examinations, in these extra subjects.

7. Pastors and Post-Graduate students *in residence*, not candidates for a degree, may pursue any of the offered courses which they may elect.

8. Every student shall engage in some church work under the direction of the Faculty, yet so as not to interfere with his regular duties as a student. During the first year of his theological studies no student shall be permitted to preach except by special permission of the President, and in no case on two consecutive Sundays.

9. Every student, as a prospective minister of the Church of Christ, must cultivate and maintain a sound and earnest Christian character and life, give daily attention to prayer and personal communion with God and His Word, avoid frivolous and unchristian companionship, keep aloof from association with places and things which the common Christian conscience regards with disfavor, and from everything that would reflect discredit upon the Institution. He must aim at becoming not only an able preacher of the Word, but also a Christian gentleman.

10. Every student is required to attend all the daily services of the Seminary, to be regular in his attendance upon public worship on the Lord's Day, and to commune regularly.

11. Students must furnish their own bed-clothing and toweling. As all the floors are oiled, students desiring mats and carpets must furnish them at their own expense. Sheets and pillow-cases from each occupied bed, and all soiled toweling shall be washed each week,—the students to pay their own wash bills. The bedmaking and cleansing of the rooms shall be under the direction of the Dean. The rooms must always be kept clean and neat, and no tobacco in any form is to be used in the Seminary buildings.

12. Each student shall pay a contingent fee of fifteen dollars a year toward the expenses incurred for heating, lighting and care of the buildings.

13. If articles of furniture or decorations of the room, additional to what is supplied by the Institution, are desired, students may supply them at their own expense, but must consult the President or Dean as to their admissibility.

14. Boarding not being furnished by the Seminary, students must arrange for their board at places approved by the President.

Article VII. *Of Examinations.*

I. Matriculation Examination.

1. All students, except College graduates who have studied Latin, Greek, and German, will be required to pass the *Matriculation Examination* at the time of their admission into the Seminary, or, if they should fail in some subjects, as soon after their

entrance as possible. Latin, Greek, and German, may be offered at any time before their graduation.

2. College Graduates who have studied Latin, Greek, and German, will be admitted without further examination, their Diploma being accepted in lieu of the Matriculation Examination.

3. No student shall be graduated from this Seminary before he has passed the *Matriculation Examination* in all the stated subjects, including Latin, Greek, and German.

4. The ordinary *Matriculation Examination* shall be held twice a year, on the first Thursday of October, and on the third Thursday of April, beginning in each case at 2 p. m.

5. The Examination in each subject shall be partly oral and partly written. Students will be allowed three hours for each written examination.

6. Candidates must offer the following "stated subjects" for Matriculation Examination:

1. Arithmetic	6. General History.	11. German.
2. Algebra.	7. English.	12. Latin.
3. Geometry.	8. Rhetoric.	13. Greek.
4. Physics.	9. Psychology.	14. Geology.
5. Physiology.	10. Logic.	15. Astronomy.

7. In Greek and Latin the *Matriculation Examination* shall cover the Grammar and the History of the Literature of both languages, and the candidate will be examined on about 100 pages of the author he offers, both on the text and the general contents. In Latin the student may offer any of the works of Cæsar, Cicero, Virgil, or Horace; in Greek any of the works of Homer, Æschylus, Sophocles, Euripides, Herodotus, Thucydides, Xenophon, Demosthenes, Plato, or Aristotle.

8. In extraordinary cases, a student of advanced years, otherwise qualified, may prepare for his *Matriculation Examination* in Higher English, Logic, Psychology, Geology, Astronomy, German, Latin and Greek, in connection with his theological studies. But before this *Examination* is passed, students shall not be permitted to take up at one time more than three regular courses in the Seminary.

II. The Preliminary and Pass Examinations.

1. No student shall be graduated from this Institution unless he be a College Graduate or have passed the Matriculation Examination and been graduated in each of the first sixteen regular courses offered by this Seminary. Such graduation shall entitle the student to a Diploma with the degree of Graduate of the Theological Seminary of the Evangelical Lutheran Church at Chicago, Ill.

2. There shall be two written examinations each year in each course: the Preliminary Examination, which takes place at the end of the term in which the course is completed, and the April Pass Examination in each course finished during the year.

3. Candidates for graduation shall undergo a general examination in all the subjects pursued in the theological course,

especially in Greek and Hebrew Exegesis, Church History, Catechetics, and Dogmatics.

4. The Preliminary Examination in each course shall be held during the last two days of each term, and the April Pass Examination during the third week in April. For those who have failed in the April Pass Examination an additional examination known as the October Pass Examination shall be held, as needed, during the month of October, beginning on the first Saturday after the opening of the term, and continuing on successive Saturdays until finished.

5. Three hours shall be allowed to the candidate in each examination. The hours for such examinations shall be from 9 to 12 a. m., and from 2 to 5 p. m.

6. To graduate in any single course, the candidate must reach a grade of not less than 75 out of a possible 100 points. If the student has prepared privately, not attending any lectures on the subject, a grade of 90 is required for graduation. In grading the papers stress shall be laid upon both the form and the matter. In a possible grade of 100 points, each question shall have its proportionate value.

7. New questions shall be prepared for each written examination and submitted to the Examining Committee; such changes and additions may be made as are deemed expedient.

8. All examinations shall be supervised by the President of the Seminary in consultation with the Faculty.

9. Examinations shall be held in all the subjects offered in the twenty-one regular courses.

10. Courses 17 to 21, inclusive, leading to the degree of B. D., shall be open only to students who are in residence, and who are graduates either of this Seminary, or of a Seminary of acknowledged standing. To graduate with the degree of B. D., the candidate must pass in courses 13, and 17 to 21 inclusive, with a grade of not less than 80 in any one course, and with an average of not less than 85.

11. No student who has taken part of a theological course at another Seminary or at a European university, shall be admitted *ad eundem gradum*, but he may offer for examination as many of the sixteen regular courses as he may be prepared for.

12. The following rules govern the examinations for advanced standing:

1) The examinations shall be both oral and written.
2) The written examinations shall cover three hours in each subject.
3) The examinations shall cover the subjects and text-books used in the course.
4) For graduation the candidate must obtain a grade of 75 in each course, of a possible 100.
5) These Pass Examinations in each course are offered only during the months of April and October, as appointed.

13. A regular student desiring to gain an advanced standing may, with the permission of the Faculty and in addition to his

regular studies, offer other subjects for examination under the following conditions:

1) His work in the regular courses must satisfy the requirements of the Institution.
2) He must pass both the Preliminary and the Pass Examination on the subject offered.
3) He must also pass an oral examination.
4) He must obtain for graduation a grade of 90 out of a possible 100.

14. No student, even if a graduate from another Theological Seminary, can graduate from this Seminary or become a candidate for the degree of B. D., unless he has been enrolled as a resident student for a period equivalent to at least five months of consecutive study. Exceptions are made in the case of clergymen in active service who complete the work laid out for them in the post-graduate department of the correspondence course, by graduating in eight courses.

15. Pastors in residence, not graduates of a College and of a Theological Seminary, shall come under the same statutes, and must pass the same examination as other students.

16. Pastors in residence, graduates of a College and a Theological Seminary, possessing a working knowledge of Latin, Greek, Hebrew, and German, may become candidates for the degree of B. D., under the following conditions:

1) They must be in residence for a period equivalent to at least five months of consecutive study.
2) They must pass the Preliminary and Pass Examinations in Dogmatics, Apologetics, Comparative Religions, Philosophy, Hebrew Exegesis, Greek Exegesis, and Theological Literature.
3) The statutes governing the Examinations shall be the same as those for regular students.

17. Any student who may fail in passing, or from good and sufficient reasons is prevented from offering the *April Pass Examination*, may present himself at the *October Pass Examination.*

ARTICLE VIII. *Of the Correspondence School.*

1. Courses of instruction by correspondence shall be offered by the Faculty to Non-Resident Pastors who wish to continue their theological studies systematically.

2. Non-Resident Pastors desiring to take up such systematic study shall be arranged under three classes:

Class I.—Those special cases in which students have been ordained before graduation at a Theological Seminary, and are desirous of continuing their studies and of passing Examinations in all the subjects for regular graduation in our Seminary;

Class II.—Those who being regular graduates of this Seminary, or of a Seminary of acknowledged standing, wish to take up such studies as shall lead to the degree of B. D.;

Class III.--Those Pastors who wish to take up systematic study without reference to any degree.

3. Each student becoming a member of the Correspondence School will be expected to pay the nominal sum of one dollar per year, to cover postage and incidental expenses, which sum however will also include the subscription to the RECORD.

4. The examination in the Courses for Non-Resident Pastors shall in all cases be in writing. It shall consist in answers to examination questions drawn up by the student himself, or in reviews of the books studied. All such work shall be examined by the Faculty and graded according to its merits, and, if satisfactory, the student will be graduated in the respective subjects offered.

Class I.

5. Pastors enrolled under *Class* I wishing to graduate, must pass an examination in the text-books assigned in the *sixteen* regular courses as required of students *in residence*, and in such additional works in each course as may from time to time be required by the Faculty.

6. By special arrangement such Pastors may substitute any available works, in English, German, or in the Scandinavian languages, covering the same topics.

7. Graduates under *Class* I will be allowed to take up the courses offered to Post-Graduate students under *Class* II, and will receive proper credit on each course selected for work already done. If such Pastors, however, wish to receive a diploma of regular graduation in this Seminary they must spend at least five months in residence, and, as a rule, this residence must be during the period next preceding their graduation.

Class II.

8. Graduation in eight of the twenty-four courses offered to Non-Resident Post-Graduates shall lead to the degree of *Baccalaureus Divinitatis* (B. D). One course must be taken from each of the five departments (Exegetical, Historical, Systematic, Practical, Philosophical), and three are elective.

9. Each Post-Graduate course shall consists of two parts, the first Part embracing either a review of the corresponding courses offered by the Seminary to students in residence, or the review of some standard work, and the second Part entering more into the details of the science. The books required in each course shall from time to time be determined by the Faculty.

10. No one can be enrolled under *Class* II until he has given satisfactory evidence of being a regular graduate of a Seminary of acknowledged standing, requiring a knowledge of Hebrew, Greek, and Latin; or has passed examination in all the subjects required for graduation as offered to the students under *Class* I.

Class III.

11. Members of *Class* III may take up any subject or subjects, without any conditions save faithful work as far as their time permits and periodic reports of work done.

ARTICLE IX. *Of Fellowships, Clerkships and Scholarships.*

1. In order to provide for the proper care of the Library, the buildings, and the grounds of the Institution, and such church work as may tend to promote the practical efficiency of the students, the Board of Directors shall establish each year at its annual meeting such Fellowships, Clerkships, and Scholarships as may have been provided for by legacies and occasional donations.

2. By authority of the Board, Fellowships may be assigned by the Executive Committee to any student who may be appointed by the Faculty to prepare undergraduates for the Matriculation Examination, or who may do tutorial work. The annual value of a Fellowship shall be from $50 to $100, and shall not exceed the latter sum, except in special cases, determined at the time of assignment.

3. Clerkships under the control of the Board, with an annual value of from $50 and not to exceed $100, may be assigned by the Executive Committee to students needing aid, for services rendered.

4. The following regulations govern the awarding of Clerkships.

1) They shall be confined to students who establish their need of assistance.

2) They shall be held by such students only as show good scholarship with an average of 85.

3) If a student does not attain a higher standing than the general average of 85 at his Final Examination in April or October, he cannot receive a Clerkship for the following year.

4) The Faculty shall certify to the Executive Committee that the students recommended for Clerkships are possessed of the proper physical constitution, settled Christian character, and the proper intellectual gifts and attainments.

5) Students awarded Clerkships must obligate themselves to engage in the work assigned to them, under the direction of the Faculty.

5. As soon as funds are provided for this special purpose, Scholarships may be offered by the Board of Directors, but can be awarded only after a competitive examination in some special subject to students attaining the highest standing, and are open to all candidates. The annual value of a Scholarship shall be $100. Students holding Scholarships must obligate themselves to engage in church work in or near Chicago, under the direction of the Faculty. At least five months' notice shall be given that such Scholarships are open to competition.

ARTICLE X. *Of Sessions and Vacations.*

1. The Scholastic year shall begin the first Thursday of October of each year, when all students and applicants for admission are to be present, and the year for regular class work shall close with the Graduation Exercises on the Wednesday preceding the first of May.

2. The Seminary year shall be divided into five terms of five

weeks each, two terms prior to the Christmas holidays, and three terms subsequent to the Christmas holidays.

No public recitations or lectures shall be held during the ten days known as the Christmas holidays, nor on Good Friday and Easter Monday.

Unless formally excused all regular students are required to be in residence during the entire Seminary year.

ARTICLE XI. *Change of By-Laws.*

1. These Statutes, with the exception of those heretofore named, may be amended or altered at any regular annual meeting of the Board, by a two-thirds vote of the members present, provided the change has been proposed in writing at a previous meeting.

2. All By-Laws and Statutes heretofore in force, which may conflict with these Statutes, are hereby canceled.

PART II.—SPECIAL INFORMATION

PROFESSORS AND OTHER OFFICERS

		Appointed
President, ...	R. F. WEIDNER, D. D., LL. D.,	1894

PROFESSORS.

Systematic Theology, .	R. F. WEIDNER, D. D., LL. D.,	1891
Practical Theology, .	G. H. GERBERDING, D. D.,	1894
Exegetical Theology, .	ELMER F. KRAUSS, D. D.,	1900
Historical Theology, .	ALFRED RAMSEY, D. D.,	1904
Elocution, ...	ARTHUR E PHILLIPS, Lit. D.,	1895

Dean, ... PRESIDENT WEIDNER.
Assistant Dean, . DR. GERBERDING.
Sec. of the Faculty, DR. KRAUSS.
Librarian, . . . DR. KRAUSS.

BOARD OF DIRECTORS.

President, . . . SAMUEL WAGENHALS, D. D.
Secretary, . . . W. K. FRICK, D. D.
Treasurer, . . . H. W. ROTH, D. D.

General Secretary, REV. FRANK E. JENSEN.

ARRANGEMENT OF CLASSES AND STUDIES.

First Year—Theol. Ency., Junior Greek N. T., Junior Hebrew, English O. T., English N. T., Elocution and Music.

Second Year—Church History, Catechetics and Pedagogics, Foreign, Home and Inner Missions, Sociology, Greek and Hebrew Exegesis, Elocution and Music.

Third Year—Apologetics, Moral Philosophy, Christian Ethics, Dogmatics, Confessions, History of Dogmas, Homiletics, Pastoral Theology, Liturgics, Church Polity, Greek and Hebrew Exegesis, Elocution and Music.

Fourth Year—Apologetics, Comparative Religions, Philosophy, Greek and Hebrew Exegesis, Elocution and Music, Theological Literature.

COURSE OF STUDY.

1. In the presentation of courses of study a new arrangement has been adopted. The material offered to students does not largely differ from that of preceding years, except in the enrichment of courses in Home and Inner Missions, in Pedagogics and Sociology.

2. In Theology we have some 30 distinct and systematic sciences, which may be distributed as follows:

I. *Exegetical Theology.*

1. Hebrew.
2. Aramaic.
3. N. T. Greek.
4. Biblical Geography.
5. Biblical Archæology.
6. Modern Excavations.
7. Biblical Canonics.
8. Textual Criticism.
9. Higher Criticism.
10. Bibl. Hermeneutics.
11. O. T. Exegesis.
12. N. T. Exegesis.

II. *Historical Theology.*

13. O. T. History.
14. N. T. History.
15. Bibl. Theol. of O. T.
16. Bibl. Theol. of N. T.
17. Church History.
18. History of Doctrines.
19. Patristics.
20. Symbolics.
21. Eccl. Archæology.

III. *Systematic Theology.*

22. Apologetics.
23. Dogmatics.
24. Ethics.

IV. *Practical Theology.*

25. Catechetics.
26. Pedagogics.
27. Diaconics.
28. Sociology.
29. Evangelistics.
30. Liturgics.
31. Homiletics.
32. Pastoral Theology.
33. Church Polity.

All these sciences are logically arranged so as to be comprised in 21 distinct and independent courses, and are offered and required for the degree of B. D. in the regular course of four years, as follows:

I. Regular Courses Offered for Resident Students.

		Hours.
	First Year.	
1.	Theological Encyclopædia	75
	a. Exeget. Theol. and Hermeneutics	25
	b. Hist., Sytem. and Practical Theology	25
	c. Biblical Geography and Antiquities	25
2.	New Testament Greek Junior	100
	a. N. T. Greek Prose, Syntax and Vocabulary. John.	50
	b. Gospel of Mark, with Harmony	25
	c. Acts. Translation and Exegesis	25
3.	Old Testament Hebrew Junior	100
	a. Hebrew Grammar	75
	b. Genesis I–XVI.	25
4.	English Old Testament	75
	a. Old Testament History	25
	b. Old Testament Introduction	25
	c. Old Testament Theology	25
5.	English New Testament	75
	a. New Testament History	25
	b. New Testament Introduction	25
	c. New Testament Theology	25
6.	Elocution, Rhetoric, and Music	125
	a. Preliminary Homiletics	25
	b. Elocution and Voice Culture	50
	c. Rhetoric and Rhetorical Exercises	25
	d. Music	25
	Second Year.	
7.	Church History	125
8.	Catechetics and Pedagogics	75
	a. Catechetics	25
	b. History and Theory of Pedagogics	25
	c. Special Pedagogics. Sunday School Work	25
9.	Evangelistics, Diaconics, Sociology	75
	a. History and Science of Foreign Missions	25
	b. Home and Inner Missions	25
	c. Sociology	25
10.	Greek Exegesis	75
	a. Textual Criticism and Galatians	25
	b. I. Corinthians	25
	c. Romans	25
11.	Hebrew Exegesis	75
	a. Genesis and Exodus	25
	b. Messianic Passages in the O. T.	25
	c. Isaiah (40–66)	25
	Third Year.	
12.	Apologetics, Moral Philosophy, Christian Ethics	100
	a. Apologetics	25
	b. Moral Philosophy	25
	c. Christian Ethics	50

13.	Dogmatics		125
14.	Symbolics, Confessions, History of Dogmas		100
	a. Symbolics	25	
	b. Intro. to Dog. and Conservative Reformation	25	
	c. History of Dogmas and Augsburg Confession	50	
15	Homiletics		75
	a. History and Theory of Preaching	25	
	b. Practical Homiletics	25	
	c. Elocution	25	
16.	Pastoral Theology, Liturgics, Church Polity		75
	a. Pastoral Theology	25	
	b. History and Theory of Liturgics	15	
	c. The Ministerial Acts	10	
	d. Christian Archæology	15	
	e. Ecclesiastical Architecture	5	
	f. Church Polity	5	

Fourth Year.

The first *sixteen courses are required for graduation.* After graduation in these sixteen the five following courses must hereafter be taken for the degree of *Baccalaureus Divinitatis*, and students preparing for this degree must be in residence. These courses are not open to students who are not graduates of this Seminary, or of a Seminary of acknowledged standing.

17.	Apologetics and Comparative Religions		75
	a. Apologetics	50	
	b. Comparative Religions	25	
18.	History of Philosophy and One System		75
	a. History of Philosophy	50	
	b. One Philosophical System (elective)	25	
19.	Hebrew Exegesis		75
	a. Higher Criticism of O. T.	25	
	b. Minor Prophets (selection)	25	
	c. Jonah and Nahum	25	
20.	Greek Exegesis		75
	a. Ephesians and Colossians	25	
	b. Hebrews	25	
	c. General Epistles	25	
21.	Theological Literature		75

3. The aim is to encourage young men to prepare themselves most thoroughly before entering the Seminary, and then to give them the best ministerial training on the highest possible plane. The plan in view implies four years work, on the part of a college or university graduate, for the degree of B. D., and the whole course is recommended to gifted and ripe students. The first sixteen courses can be completed in three years, but the Faculty earnestly advises students who have charge of churches to take four years to cover the regular three years course, and five for the degree of B. D.

4. The standard of educational preparation is that of collegiate graduation. Exceptions can be made only where the student is advanced in years, and when maturity of character and practical experience in teaching and church work in part compensate for the lack of technical education, but no student will be graduated before he has satisfied all the requirements laid down for *Matriculation examination.*

5. Students preparing themselves in the various colleges and Church institutions for entrance to this Theological Seminary are urged to pay special attention 1) to *Mathematics*, as it affords the test of the mind's demonstrative power; 2) to *History* (Ancient, Mediæval, and Modern); 3) to the classic languages (especially *Greek*); 4) to *German* (for the Theologian a matter of absolute necessity); 5) to the Natural Sciences (Physics, Physiology, Chemistry), especially *Geology* and *Astronomy*, for these sciences are very valuable in the department of Apologetics; 6) to *Psychology;* 7) to *Logic;* 8) to *Moral Philosophy;* 9) to Biographical *History of Philosophy;* 10) to *English Rhetoric*, and *Literature* in general.

6. Many of our Church institutions use two living languages in instruction and do not teach some subjects as fully as may be desirable. It is possible to graduate in some colleges and state institutions without a knowledge of Greek. It is very important that all ministers of the English

Lutheran Church should be thoroughly grounded in elementary studies. The following courses therefore are offered separately; and, unless a student gets credit for these studies at entrance, they must be taken in addition to regular theological work. No one shall be graduated unless he shall have passed satisfactory examinations therein

PRESCRIBED PRELIMINARY STUDIES.

1. English and Composition (Course I.) 100 hours.
2. Advanced English and Rhetoric (Course II.) 100 hours.
3. Higher English and Paragraph Writing (Course III.) 100 hours.
4. Ancient History. 50 hours.
5. General History. 50 hours.
6. Greek. 100 hours.
7. Geology. 50 hours.
8. Astronomy. 50 hours.
9. Biology. 50 hours.
10. Psychology. 50 hours
11. Logic. 50 hours.
12. Biographical History of Philosophy. 50 hours.

7. The following subjects, if they have not been covered by students in their collegiate studies, should be read and studied during the summer vacations:

1. English Prose. Bacon, *Essays;* Jeremy Taylor, *Holy Living;* Goldsmith, *Vicar of Wakefield;* Addison, *Sir Roger de Coverley's Papers;* Ruskin, *Sesame and Lilies, Præterita.*

2. American Prose. Irving, *Sketch Book;* Webster, *Select Speeches;* Hawthorne, *The Scarlet Letter;* Holmes, *The Autocrat of the Breakfast Table;* Lowell, *Among my Books.*

3. English Poetry. Spenser, *Faerie Queen;* Shakespeare, *Hamlet, King Lear, Julius Cæsar, Merchant of Venice;* Milton, *Paradise Lost;* Tennyson, *Idylls of the King;* Browning, *Saul, An Epistle, A Death in the Desert, Bishop Blougram's Apology.*

4. American Poetry. Longfellow, *Evangeline, The Courtship of Miles Standish, Hiawatha.*

5. Latin Prose in English. Cicero, *Select Orations, On Duties, On Old Age, On Friendship.*

6. Latin Poetry in English. Virgil, *Æneid;* Horace, *The Epistles.*

7. Greek Prose in English. Plato, *The Apology of Socrates, Phaedo, The Republic;* Plutarch, *Lives* (selection).

8. Greek Poetry in English. Homer, *Iliad* and *Odyssey;* Aeschylus, *Prometheus Bound;* Sophocles, *Antigone, Electra;* Euripides, *Alcestis* and *Medea.*

9. German Poetry in English. Goethe, *Faust;* Schiller, *The Lay of the Bell.*

10. Italian Poetry in English. Dante, *Divine Comedia.*

11. French Prose in English. Pascal, *Thoughts;* Fenelon, *Telemachus.*

8. The following subjects must be covered by students during their connection with this institution, and may be read during the summer vacations.

Students must earn credits for each point before they will be graduated.

1. Reading of the Old Testament.
2. Reading of the New Testament.
3. Farrar, *Life of Christ.*
4. Conybeare and Howson, *Life of Paul.*

(The above four courses are to be finished, if possible, before the second year's work is taken up.)

5. *The Book of Concord.*
6. Krauth, *Conservative Reformation.*

(Courses five and six must be finished, if possible, before the third year's work is taken up.)

7. Reading of the *Greek New Testament*
8. Krauth, *Conservative Reformation.*
9. Koestlin, *Theology of Luther* (Thesis).

(Courses seven, eight and nine, are required for graduation with the degree B. D.)

9. Analysis of Courses.

I. Exegetical theology.

1. *Exegetical Theology and Hermeneutics. 25 hrs.*

Books required:

Weidner, *Encyclopædia, Vol. I.*

2. *Historical, Systematic and Practical Theology. 25hrs*
   Books required:
   Weidner, *Encyclopædia, Vol. II.*
3. *Biblical Geography and Archæology. 25 hrs.*
   Books required:
   Hurlbut, *Biblical Geography.*
   Bissell, *Biblical Antiquities.*
4. *N. T. Greek Method and John. 50 hrs.*
   Books required:
   Harper-Weidner, *Greek Method and John.*
   Plummer, *On John* (*Greek text*).
5. *Greek Harmony and Mark. 25 hrs.*
   Books required:
   Gardiner, *Harmony of the Greek Text.*
   Maclear, *On Mark* (*Greek text*).
   Green, *Handbook to the Grammar of the Greek N. T.*
6. *Acts in Greek. 25 hrs.*
   Books required:
   Nestle and Weidner, *Greek N. T. with Lexicon.*
   Green, *Handbook of the Grammar of the Greek N. T.*
   Lumby, *On Acts* (*Greek text*).
7. *The Pauline Epistles in Greek and English. 25 hrs.*
   Books required:
   Conybeare and Howson, *Life of St. Paul.*
   Weidner, *Studies in the Book. Vols. II. and III.*
   Boise, *Notes on the Pauline Epistles.*
   Nestle and Weidner, *Greek Testament with Lexicon.*
   Green, *Handbook of the Grammar of N. T. Greek.*
8. *Textual Criticism and Galatians. 25 hrs.*
   Books required:
   Schaff, *Companion to the Greek Testament and English Version.*
   Ellicott, *Galatians.*
   Boise, *Notes on the Pauline Epistles.*
9. Romans, *Greek text. 25 hrs.*
   Books required:
   Vaughan, *Romans.*
   Boise, *Notes on the Pauline Epistles.*

10. *Colossians and Ephesians. Greek text. 25 hrs*
    Books required:
    Lightfoot, *Colossians.*
    Ellicott, *Colossians.*
    Ellicott, *Ephesians.*
    Boise, *Notes on the Pauline Epistles.*
    Thayer, *Lexicon of N. T. Greek.*
11. *Hebrews. Greek text. 25 hrs.*
    Books required:
    Vaughan, *The Epistle to the Hebrews.*
    Wescott, *On Hebrews.*
12. *I. and II. Corinthians. Greek text. 25 hrs.*
    Books required:
    Ellicott, *I. Corinthians.*
    Boise, *Notes on the Pauline Epistles.*
13. *Pastoral Epistles. Greek text. 25 hrs.*
    Ellicott, *The Pastoral Epistles.*
    Bernard, *The Pastoral Epistles.*
14. *General Epistles. Greek text. 25 hrs.*
    Books required:
    Plummer, *The Epistles of John.*
    Hort, *First Epistle of Peter.*
    Weidner, *General Epistles.*
15. *Revelation. Greek text. 25 hrs.*
    Books required:
    Weidner, *Revelation.*
    Swete, *Revelation.*
16. *O. T. Introduction. 25 hrs.*
    Books required:
    Raven, *O. T. Introduction.*
    Angus-Green, *Cyclopedic Handbook to the Bible.*
17. *N. T. Introduction. 25 hrs.*
    Books required:
    Angus-Green, *Cyclopedic Handbook to the Bible.*
    Weidner, *Studies in the Book. Three Volumes.*
18. *Hebrew Grammar and Genesis, I.-XVI. 100 hrs.*
    Books required:
    Harper, *Hebrew Method and Manual.*
    Davidson, *Hebrew Grammar.*
    Weidner, *Genesis.*

19. *Genesis and Exodus. Hebrew text. 25 hrs*
Books required:
Hebrew Bible.
Harper, *Elements of Syntax.*
Mitchell-Davies, *Hebrew Lexicon.*
Weidner, *Studies in Genesis.*
Weidner, *Studies in Exodus.*

20. *Messianic Prophecies. Hebrew text. 25 hrs.*
Books required:
Hebrew Bible.

21. *Isaiah XL.-LXVI. 25 hrs.*
Books required:
Hebrew Bible.
Harper, *Elements of Syntax.*
Lange, *Isaiah.*

22. *Jonah and Nahum. 25 hrs.*
Books required:
Hebrew Bible.
Harper, *Elements of Syntax.*
Lange, *Minor Prophets.*

23. *Higher Criticism. 25 hrs.*
Books required:
Zenos, *The Elements of Higher Criticism.*
Orr, *The Problem of the O. T.*
(Theses required on Job, Isaiah, Daniel, the Synoptic Problem, and Acts.)

24. *Selections from Job and Psalms. 25 hrs.*
Books required:
Hebrew Bible.
Lange, *Commentaries.*

25. *Zechariah. 25 hrs.*
Books required:
Hebrew Bible.
Lange, *Minor Prophets.*

26. *Biblical Aramaic and Daniel. 25 hrs*
Books required:
Hebrew Bible.
Zoeckler, *Daniel* (*In Lange*).

(In Exegetical Theology, Courses 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 (or the equivalent of 10), 16, 17, 18, 19, 20, 21, 22 (or the equivalent of 22), are required for graduation.)

(For the degree of B. D. three elective Courses in Greek are required (elective from Courses 8, 9, 10, 11, 12, 13, 14, 15), and also three elective Courses in Hebrew (elective from Courses 19, 20, 21, 22, 23, 24, 25, 26.)

II. HISTORICAL THEOLOGY.

27. *Old Testament History. 25 hrs.*
Books required:
Revised Old Testament.
Blaikie, *Bible History.*

28. *Biblical Theology of the Old Testament. 25 hrs.*
Books required:
Revised Old Testament.
Weidner, *Biblical Theology of the Old Testament.*

29. *New Testament History. 25 hrs.*
Books required:
Revised New Testament.
Maclear, *New Testament History.*
Hurlbut, *Biblical Geography.*

30. *Biblical Theology of the New Testament. 25 hrs.*
Books required:
Revised New Testament.
Weidner, *Biblical Theology of the New Testament. 2 vols.*

31. Church History. *Ancient Period. 25 hrs.*

32. Church History. *Mediæval Period. 25 hrs.*

33. Church History. *Reformation Period. 25 hrs.*

34. Church History. *Modern Period. 25 hrs.*

35. *Lutheran Church in U. S. 25 hrs.*
Books required in Church History:
Kurtz, *Church History. 3 vols.*
Weidner, *Examination Questions in Church History.*
Jacobs, *Lutheran Church in the United States.*

36. *Symbolics. 25 hrs.*
Books required:
Gumlich, *Christian Creeds and Confessions.*
Graul, *Distinctive Doctrines.*

37 *Lutheran Confessions. 25 hrs.*
Books required:
Jacobs, *Book of Concord. 2 vols.*
Whitteker, *Augsburg Confession.*

38. *Introduction to Dogmatics. 25 hrs.*
Books required:
Weidner, *Introduction to Dogmatic Theology.*
39. *History of Dogmas. 25 hrs.*
Books required:
Fisher, *History of Christian Doctrine.*
40. *History of Preaching. 25 hrs.*
Books required:
Pattison, *History of Preaching.*
41. *Christian Archæology. 25 hrs.*
Christian Art.
Christian Architecture.
Christian Worship.
Christian Life.
Church Polity.
Books required:
Bennett, *Christian Archæology.*
Weidner, *The Doctrine of the Church.*

(These fifteen Courses offered in Historical Theology are required for graduation.)

III. SYSTEMATIC THEOLOGY.
42. *General Apologetics. 25 hrs.*
Books required:
Fisher, *The Grounds of Theistic and Christian Belief.*
43. *Special Apologetics. 25 hrs*
Books required:
Stearns, *Evidence of Christian Experience.*
44. *Philosophical Apologetics. 25 hrs.*
Books required:
Fairbairn, *The Philosophy of the Christian Religion.*
45. *Comparative Religions. 25 hrs.*
Books required:
Grant, *The Religions of the World.*
Kellogg, *A Handbook of Comparative Religions.*
46. *Christian Ethics. 50 hrs.*
Books required:
Weidner, *Christian Ethics.*
47. Dogmatics. *Theologia. 25 hrs.*
48. *Anthropology and Christology. 25 hrs.*

49. *Soteriology. 25 hrs.*
50. *Pneumatology. 25 hrs.*
51. *Ecclesiology and Eschatology. 25 hrs.*
Books required:
Weidner, *Theologia.*
Schmid, *Doctrinal Theology of the Lutheran Church.*
Weidner, *Biblical Theology of the Old Testament.*
Weidner, *Biblical Theology of the New Testament. 2 vols.*
Krauth, *Conservative Reformation.*
Weidner, *Doctrine of the Church.*
Weidner, *Doctrine of the Ministry.*
Weidner, *The Book of Revelation.*
22. *Theology of Luther. 25 hrs.*
Books required:
Koestlin, *Theology of Luther. 2 vols.*
53. *Theological Literature. 50 hrs.*
Books required:
Maclear, *Introduction to the Creeds.*
Jacobs, *Summary of Christian Faith.*
Schenck, *Modern Practical Theology.*

(Of the twelve Courses offered in Systematic Theology *seven* (including Courses 42, 46, 47, 48, 49, 50 and 51) are required for graduation. For the degree of B. D. Courses 43, 44, 45, 47, 48, 49, 50, 51, 52 and 53 are required).

IV. PRACTICAL THEOLOGY.

54. *Rhetoric. 25 hrs.*
Books required:
Frink-Phelps, *Rhetoric.*
Scott and Denny, *Paragraph Writing.*
55. *Catechetics. 25 hrs.*
Books required:
Ziegler, *Catechetics.*
56. *Pedagogics. 25 hrs.*
Books required:
Browning, *Educational Theories.*
Rein, *Outlines of Pedagogics.*

57. *Sunday School Work. 25 hrs.*
Books required:
Adams, *Primer on Teaching.*
Peters, *Sunday School Work.*
58. *Inner and Home Missions. 25 hrs.*
Books required:
Wacker, *The Deaconess' Calling.*
Williams, *Christian Life in Germany.*
59. *Sociology. 25 hrs.*
Books required:
Blackmar, *Sociology.*
60. *Foreign Missions. 25 hrs.*
Books required:
Warneck, *Protestant Missions.*
61. *Liturgics. 25 hrs.*
Books required:
Horn, *Liturgics.*
Memoirs of the Lutheran Liturgical Ass'n.
62. *Pastoral Theology. 25 hrs.*
Books required:
Gerberding, *Pastoral Theology*
63. *Preliminary Homiletics. 25 hrs.*
Books required:
Fry, *Elementary Homiletics.*
64. *Practical Homiletics. 25 hrs.*
Books required:
Broadus, *Preparation and Delivery of Sermons.*
65. *Sermonic Criticism. 25 hrs.*
66. *Elocution and Voice Culture. 75 hrs.*
Books required:
Phillips, *Tone System in Elocution and Oratory.*
67. *Music. 25 hrs.*

(These fourteen Courses offered in Practical Theology are required for graduation.)

V. PHILOSOPHICAL.

68. *Biographical History of Philosophy. 25 hrs.*
Books required:
Haven, *History of Philosophy.*

69. *Psychology. 50 hrs.*
Books required:
Hill, *Elements of Psychology.*
Robertson, *Elements of Psychology.*

70. *Philosophical Ethics. 25 hrs.*
Books required:
Hickok, *Moral Science.*

71. *History of Philosophy. 50 hrs.*
Books required:
Weber, *History of Philosophy.*
Robertson, *Elements of General Philosophy.*

72. *Philosophical System. 25 hrs.*
(Either Plato, Aristotle, Descartes, Kant, Berkeley, Hamilton, Lotze, Bowne, or Bowen.)
Books required:
Hibben, *Problems of Philosophy.*
Work of *author* studied.

(Of the five Courses offered in Philosophy, Courses 68, 69 and 70 are required for graduation, and all *five*, or their equivalents, are required for the degree B. D.)

10. Graduation.

1) To graduate, the student must get credits for fifty-six courses, distributed as follows:
Exegetical, 17;
Historical, 15;
Systematic, 7;
Practical, 14;
Philosophical, 3.

This is equal to 1500 hours for three years' work, averaging 500 hours each year; about 20 hours weekly.

2) For the degree of B. D. six additional courses are required in Exegetical Theology, five additional courses in Systematic Theology and two additional courses in Philosophical studies.

3) It is possible for a college graduate who is well prepared to pass the examinations and get credits in the fifty-six courses and to graduate in three years. However, we advise that all who possibly can do so take the fourth year course also.

4) The student who is not well prepared or who does not pass the matriculation examination on entrance must remain four years.

5) A student until he passes all his matriculation examinations will not be allowed to take more than ten hours' regular work weekly in Theological studies. This goes into effect October 1, 1907, and refers to all students entering after that date.

6) The courses leading to the degree of B. D. are open to graduates of seminaries of acknowledged standing and can be taken in residence in one year. The candidate must pass examinations in:
Three courses in Greek Exegesis, elective from 7-15;
Three courses in Hebrew Exegesis, elective from 19-26;
Three courses in Apologetics, elective from 42-45;
Eight courses in Dogmatics, 38, 47, 48, 49, 50, 51, 52 and 53;
Two courses in Philosophy, 71, 72.

II. Arrangement of Courses.

1. For the sake of convenience the Seminary year of seven months (Oct.-April) is divided into five terms (1) Oct.-Nov. 10; 2) Nov. 10-Dec. 22; 3) Jan. 2-Feb. 7; 4) Feb. 7-Mar. 15; 5) Mar. 15-April 25. In each term there are five weeks of solid work, covering 25 days, and 25 hours' instruction in a subject, if the subject is taken daily. At the close of each term there will be time for the Preliminary Examinations, and at the close of the fifth term for the Final Examinations.

2. Most of the subjects, for pedagogical reasons, are offered daily, and thus a course of 25 hours will be covered in one term of five weeks. In a few instances, for the sake of convenience, and partly for pedagogical reasons, a subject will be offered only one hour weekly, and in this case a course of 25 hours extends throughout the whole year of five terms.

Examinations.

I. Matriculation Examination.

1. All students, except College graduates who have studied Latin, Greek, and German, will be required to pass the *Matriculation Examination* at the time of their admission into the Seminary, or, if they should fail in some subjects, as soon after their entrance as possible. Latin, Greek, and German, may be offered at any time before their graduation.

2. College Graduates who have studied Latin, Greek, and German, will be admitted without further examination, their Diploma being accepted in lieu of the Matriculation Examination.

3. No student shall be graduated from this Seminary before he has passed the *Matriculation Examination* in all the stated subjects, including Latin, Greek and German.

4. The ordinary *Matriculation Examination* shall be held twice a year, on the first Thursday of October, and on the third Thursday of April, beginning in each case at 2 p. m.

5. The Examination in each subject shall be partly oral and partly written: Students will be allowed three hours for each written examination.

6. Candidates must offer the following "stated subjects" for Matriculation Examination:

1. Arithmetic.	6. General History.	11. German.
2. Algebra.	7. English.	12. Latin.
3. Geometry.	8. Rhetoric.	13. Greek.
4. Physics.	9. Psychology.	14. Geology.
5. Physiology.	10. Logic.	15. Astronomy.

7. In Greek and Latin the *Matriculation Examination* shall cover the Grammar and the History of the Literature of both languages, and the candidate will be examined on about 100 pages of the author he offers, both on the text and the general contents. In Latin the student may offer any of the works of Cæsar, Cicero, Virgil, or Horace; in Greek any works of Homer, Æschylus, Sophocles, Euripides, Herodotus, Thucydides, Xenophon, Demosthenes, Plato, or Aristotle.

8. One Latin book. Any one of the following books will be accepted:

Poetry.

Virgil: *The Æneid.* Any two Books.
Horace: *Odes.* Any two Books.

History.

Cæsar: *Gallic War.* Two Books.
Livy: *Book XXI or XXII.*
Tacitus: *Germania.*

Oratory.

Cicero: *Orations.* Two Orations.

Philosophy.

Cicero: *De Amicitia and De Senectute.*

9. One Greek book. Any one of the following books will be accepted:

Poetry.

Homer: *Odyssey.* Two Books.
———: *Iliad.* Two Books.
Æschylus: *Agamemnon.*
Sophocles: *Antigone.*
Euripides: *Alcestis.*

History.

Herodotus: *Book V. or VI.*
Thucydides: *Book VI. or VII.*
Xenophon: *Anabasis.* Three Books.

Oratory.

Demosthenes: *Philippics.* Two Speeches.

Philosophy.

Xenophon: *Memorabilia.* Two Books.
Plato: *Apologia and Crito.*
Aristotle: *Ethica.* Three Books.

10. In extraordinary cases a student of advanced years, otherwise qualified, may prepare for his *Matriculation Examination* in Higher English, Logic, Psychology, Geology, Astronomy, German, Latin and Greek, in connection with his theological

studies. But before this *Examination* is passed, students shall not be permitted to take up at one time more than two regular courses in the Seminary.

II. The Preliminary and Pass Examinations.

1. No student shall be graduated from this Institution unless he be a college graduate or have passed the Matriculation Examination and been graduated in each of the first sixteen regular courses offered by this Seminary. Such graduation shall entitle the student to a diploma with the degree of Graduate of the Theological Seminary of the Evangelical Lutheran Church at Chicago, Ill.

2. There shall be two written examinations each year in each course, known as the *Preliminary* Examination, which takes place at the end of the term in which a course is completed, and the April *Pass* Examination on each course finished during the year. When students fail on any subject at the April Pass Examination they may offer an examination on this subject at the beginning of the term in October.

3. The candidates for graduation shall undergo a general examination in all the subjects pursued in the Theological course, especially in Church History, Catechetics, Dogmatics and Greek and Hebrew Exegesis.

4. The Preliminary Examination in each course shall be held during the last two days of each term.

The April Pass Examination shall be held during the third week in April.

The additional examination, known as the October Pass Examination, for those who have failed at the April Pass Examination, shall be held as required during the month of October, beginning on the first Saturday after the opening of the term and continuing on successive Saturdays until finished.

5. Three hours shall be allowed to the candidate in each examination. The hours for such examinations shall be from 9 to 12 a. m., and from 2 to 5 p. m.

6. To graduate in any single course the candidate must reach a grade of not less than 75 out of a possible 100 points. If the student has prepared privately, not attending any lectures on the subject, a grade of 90 is required for graduation. In grading the papers stress shall be laid upon both the form and the matter. In a possible grade of 100 points each question shall have its proportionate value.

7. The students who have taken part of a theological course at other seminaries or at European universities, shall not be admitted *ad eundem gradum.*

8. An advanced student of theology, at his entrance into the Seminary, may offer for examination as many of the sixteen regular courses as he may be prepared for.

9. The following rules govern the examinations for advanced standing:

1) The examinations shall be both oral and written.
2) The written examinations shall cover three hours in each subject.
3) The examinations shall cover the subjects and text-books used in the course.
4) For graduation the candidate must obtain a grade of 75 in each course, of a possible 100.
5) These Pass Examinations in each course are offered only during the months of April and October, as appointed.

10. A regular student desiring to gain an advanced standing, in addition to his regular studies, with the permission of the Faculty, may offer additional subjects for examination under the following conditions:

1) His work in the regular courses must satisfy the requirements of the Institution.
2) He must pass both the Preliminary and the Pass Examination on the subject offered.
3) He must also pass an oral examination.
4) He must obtain for graduation a grade of 90 out of a possible 100.

11. No student, even if a graduate from another Theological Seminary, can graduate from this Seminary or become a candidate for the degree of B. D., unless he has been enrolled as a resident student for a period equivalent to at least five months of consecutive study in a regular course.

Exceptions are made in the case of clergymen in active service who complete the work laid out for them in the Post Graduate Department of the Correspondence course, by graduating in eight courses.

12. Pastors in residence, not graduates of a College and of a Theological Seminary, shall come under the same statutes, and must pass the same examination as other students.

13. Pastors in residence, graduates of a College and a Theological Seminary, possessing a working knowledge of Latin, Greek, Hebrew and German, may become candidates for the degree of B. D. under the following conditions:

1) They must be in residence for a period equivalent to at least five months of consecutive study.
2) They must pass the Preliminary and Pass Examinations in Dogmatics, Apologetics, Comparative Religions, Philosophy, Hebrew Exegesis, Greek Exegesis and Theological Literature.
3) The statutes governing the Examinations shall be the same as those for regular students.

14. Any student who may fail in passing, or from good and sufficient reasons is prevented from offering the *April Pass Examination*, may present himself at the *October Pass Examination.*

REGULATIONS FOR THE EXAMINATIONS.

I. *Directions to Candidates.*

1. Be at your seat in the examination room few minutes before the time fixed.

2. Bring with you ink and paper, and a small composition book, on which is pasted on the outside

a small piece of white paper, on which the subject to be examined on is clearly written, with the writer's name in full.

3. Write only on one side of paper and leave a blank space of least one inch after each answer.

4. Answer the questions in the order in which they are set.

5, As the time allowed is three hours, find out the average time for each question, and do not write so much upon two or three questions as to leave yourself no time to answer others which you are able to answer.

6. Each question has its proportionate value.

7. No communication between students while under examination will be allowed.

8. No books will be allowed in the examination room, with the exception of the original Hebrew or Greek texts of the Bible.

II.—Post-Graduate Courses for Non-Resident Pastors.

I. *Exegetical Theology.*

1. Theological Encyclopædia.
2. Hebrew and Old Testament Exegesis.
3. Greek and New Testament Exegesis.
4. English Bible.
5. Introduction, Higher and Textual Criticism.

II. *Historical Theology.*

6. Church History and Christian Archæology.
7. Special Periods of Church History.
8. Patristics (Greek, Latin, English, or German).
9. Symbolics and Confessions.
10. History of Dogmas.

III. *Systematic Theology.*

11. Apologetics.
12. Moral Philosophy and Christian Ethics.
13. Biblical Theology.
14. Dogmatics (English).
15. Dogmatics (German, Scandinavian or Latin).

IV. *Practical Theology.*

16. Christian Art and Architecture.
17. Catechetics, Evangelistics, and Diaconics.
18. Homiletics and Sacred Oratory.
19. Pastoral Theology.
20. Liturgics and Church Polity.

V. *Philosophy.*

21. History of Philosophy and one System.
22. Psychology and Logic.
23. Comparative Religions.
24. Rational Theism.

STATUTES GOVERNING THE CORRESPONDENCE SCHOOL.

1. Courses of instruction by correspondence shall be offered by the Faculty to Non-Resident Pastors, who wish to continue their theological studies systematically, while in charge of a parish. The aim is to stimulate systematic study among our pastors, and to aid men in becoming more efficient in the practical ministry.

2. Non-Resident Pastors and Students desiring to take up such systematic study shall be arranged under four classes:

Class I.—Those special cases in which students have been ordained before graduation at a Theological Seminary, and who now are desirous of continuing their studies and of passing Examination in all the subjects for regular graduation in our Seminary;

Class II.—Those who being regular graduates of this Seminary, or of a Seminary of acknowledged standing, wish to take up such studies as shall lead to the degree of B. D.;

Class III.—Those who having received the degree of B. D. from this Seminary, or from another Seminary of acknowledged standing, wish to take up such studies as may lead to a higher degree;

Class IV.—Those pastors who wish to take up systematic study without reference to any degree.

3. Pastors, who wish to become members of *Class* IV., may take up any subject or subjects, without any conditions, save faithful work as far as their time permits, and periodic report of work done.

4. No one may be enrolled under Class II. and become a candidate for the degree of B. D., until he has given satisfactory evidence of being a regular graduate of a Seminary of acknowledged standing, requiring a knowledge of Hebrew, Greek and Latin; or has passed examination in all the subjects required for graduation as offered to the students under Class I.

5. No one may take up the work of Class III. and become a candidate for a higher degree, unless he has passed examination in all the subjects required for the degree of B. D. as offered to Non-Resident Pastors of Class II.

6. As the aim of this Correspondence School is to aid studious pastors in preparing themselves for more efficient work in their ministerial labors, and not to confer degrees,—the statutes governing these courses will be rigidly enforced.

7. Beginning Jan. 1, 1900, each student becoming a member of the Correspondence School will be expected to pay the nominal sum of one dollar per year, to cover postage and incidental expenses, which sum, however, will also include the subscription to the RECORD.

8. The Examination in the Courses for Non-Resident Pastors shall be in all cases in writing. It shall consist in notes, written answers to examination questions drawn up by the student himself, criticisms, and written reviews, based on the books studied. All such work will be examined by the Faculty and graded according to its merits, and if satisfactory, the student will be graduated in the respective subjects offered.

9. It must be clearly understood that we do not endorse all the views and positions taken, or methods advocated, by some of the authors of the books here recommended, but they are probably the best works in English on these various subjects. However rich Lutheran Theology may be in the sciences of Catechetics, Diaconics, Pastoral Theology, Liturgics, and Church Polity, we have as yet no books in the *English* language which cover these disciplines completely from a Lutheran standpoint. The object in writing a criticism of a book is to call attention to the peculiar views advocated by an author.

Class I.

10. To graduate in *Class I*, including all those who have been ordained before graduation at a Theological Seminary, the student must study and satisfactorily pass examination in the text-books assigned in the *sixteen* regular courses as required of students *in residence* at our Seminary, and the following additional books in each course as here given:

I. *Theological Encyclopaedia.*
Add
1. Schaff, *Theological Propaedeutic.* (Scribner.)

II. *New Testament Greek Junior.*
Same as regular course.

III. *Hebrew Junior Course.*
Instead of Gen. I.–XVI., the whole of Genesis must be offered.
Add also for review:
1. Davidson, *Introductory Hebrew Grammar.* (Clark.)
2. Spurrell, *Notes on the Hebrew Text of Genesis.* (Clark.)

IV. *English Old Testament.*
Add
1. *Illustrated Bible Treasury.* (Nelson.)
2. Smith, *Ancient History of the East.* (Harper.)
3. Nicol, *Recent Explorations in Bible Lands.* (Funk & Wagnalls.)

V. *English New Testament.*
Add
1. *Illustrated Bible Treasury.* (N. T. Part.) (Nelson.)
2. Farrar, *Messages of the Books.* (Dutton.)

VI. *Elocution and Rhetoric.*
Add
1. Hill, A. S., *Principles of Rhetoric.* (Harper.)

2. Burrell, *Clear Speaking and Good Reading*. (Longman's.)
3. Storrs, *Preaching Without Notes*. (Dodd.)
4. Sheppard, *Before an Audience*. (Funk & Wagnalls.)

For those seeking to become proficient in the use of the English language add also

5. Meiklejohn, *The English Language*.
6. Nesfield, *Errors in English Composition*. (Macmillan.)

VII. *Church History*.

Add

1. Carroll, *Religious Forces of the United States*. (Scribner.)
2. Moncrief, *A Short History of the Christian Church*. (Revell.)

VIII. *Catechetics and Pedagogics*.

Add

1. Van Oosterzee, *Practical Theology*, pp. 448–516.
2. Compayré, *History of Pedagogy*.
3. Seeley, *History of Education*.
4. Trumbull, *Teaching and Teachers*.

IX. *Evangelistics, Diaconics, Sociology*.

Add

1. Graham, *Missionary Expansion Since the Reformation*.
2. Mason, *Lux Christi*.
3. Hodgkins, *Via Christi*.
4. Stevenson, *Praying and Working*.
5. Sutter, *Colony of Mercy*.
6. Giddings, *Descriptive and Historical Sociology*.
7. Wright, *Practical Sociology*.

X. *Greek Exegesis*.

Add

1. Ellicott, *The Pastoral Epistles*.

XI. *Hebrew Exegesis*.

Add the whole of Genesis with a good commentary, one book of the Psalms and Isaiah 40–66.

XII. *Apologetics, Moral Science, Christian Ethics*.

Add a careful study of

1. Christlieb, *Modern Doubt and Christian Belief*.
2. Stearns, *The Evidence of Christian Experience*.

XIII. *Dogmatics*.

Add

1. Maclear, *An Introduction to the Creeds*.
2. Jacobs, *A Summary of the Christian Faith*.
3. Martensen, *Dogmatics*.

XIV. *Symbolics and History of Dogmas*.

Add

1. Seeberg, *History of Christian Doctrine*.

XV. *Homiletics.*

Add

1. Kerr, *History of Preaching.*
2. Burrell, *Clear Speaking and Good Reading.*
3. Storrs, *Preaching Without Notes.*
4. Sheppard, *Before an Audience.*
5. Hill, A. S., *Principles of Rhetoric.*

XVI. *Pastoral Theology, Liturgics, Church Polity.*

Add

1. Schenck, *Modern Practical Theology.*
2. Lutheran Liturgical Association, *Memoirs.*

XVII. *Apologetics and Comparative Religions.*

Add

1. Ebrard, *Christian Apologetics.* (Three Volumes.)

XVIII. *History of Philosophy and One System.*

Add

1. Zeller, *The Greek Philosophy.*
2. Falckenberg, *The History of Modern Philosophy.*
3. Bowen, *Modern Philosophy.*
4. Krauth, *Berkeley's Principles of Knowledge.*
5. Two works of author studies.

XIX. *Hebrew Exegesis.*

Read with the aid of a good critical commentary the following:

1. Deuteronomy.
2. One book of the Psalms.
3. Isaiah 40-66.
4. Daniel.

XX. *Greek Exegesis.*

Read

1. Mark with Swete's Commentary.
2. John with Godet's Commentary.
3. I. Corinthians.
4. Hebrews with Delitzsch's Commentary.
5. The Pastoral Epistles with Ellicott's Commentary.

11. By special arrangement Non-Resident Pastors may substitute for the books required for graduation in these sixteen courses any works in their libraries, in English, German, or in the Scandinavian languages, covering the same topics, and of equal scholarship.

12. Non-Resident Pastors graduating in these sixteen courses will be allowed to take up the courses offered to Post-Graduate students under *Class II*, and will receive proper credit on each course selected for work already done. If such pastors, however, wish to receive a diploma of regular graduation in this Seminary, they must spend at least five months in residence, and, as a rule, this residence must be during the period preceding their graduation.

Class II.

13. Graduation in eight of the twenty-four courses offered to Non-Resident Post-Graduates shall lead to the degree of *Baccalaureus Divinitatis* (B. D.). One course must be taken from each of the five departments (Exegetical, Historical, Systematic, Practical, Philosophical), and three are elective.

14. No one can take up any of the courses belonging to the four Theological Departments unless he first reviews the corresponding course as required of students under *Class I.*

15. To graduate in each course respectively, the student is required to read and carefully review the works assigned, and give satisfactory evidence by written criticisms or reviews that he has done so. As far as possible the student is allowed to substitute, by special arrangement, any books in his own library, covering the same subjects, and of equal scholarship.

16. *Specimen Post-Graduate Courses.*

Each course will consist of two parts. The First Part consists either of a review of the corresponding course offered in our Seminary, and to students of Class I., or of the review of some standard works. The Second Part then carries the course of studies more into the details of the science.

The aim is to give all the courses in English, but this is impossible from a Lutheran, or even at times from a theological, standpoint.

In the most important topics we have also given alternate courses in German, which we advise all students who can read German to select in preference to the English Course.

We have tried to recommend the best works in each subject covering the aim in view, and we would be glad to receive suggestions for improvement from specialists in each department. The courses are *tentative*, and substitution for individual works can readily be made.

It must be definitely understood that we do not endorse many of the views held by these different writers. Those who take these courses are expected to be grounded in the faith, and to have judgment to discern between truth and error.

Class II.

I. Theological Encyclopædia.

Part I. The work assigned in Course I. *Theological Encyclopædia* under *Class I.*

Part II.

a) *Course in German.*

Text Books.

Zoeckler, *Handbuch der Theol. Wissenschaften*, 4 Vols.

b) *Course in English.*

1. Angus-Green, *The Cyclopedic Handbook of the Bible.*
2. Smith, Geo. Adam, *The Historical Geography of the Holy Land.*

3. Stanley, *Sinai and Palestine.*
4. Schmauk, *The Higher Criticism.*
5. Zenos, *The Elements of the Higher Criticism.*
6. Hammond, *Textual Criticism of the New Testament.*
7. Rawlinson, *The Five Ancient Monarchies of the Eastern World.*
8. Weidner, *Biblical Theology of the O. T.*
9. Weidner, *Biblical Theology of the N. T., 2 Vols.*
10. Moncrief, *History of the Christian Church.*
11. Smith, Ph., *Students' Ecclesiastical History, 2 Vols.*
12. Weidner, *Introduction to Dogmatic Theology.*
13. Weidner, *Christian Ethics.*
14. Blomgren, *The Elements of the Christian Religion.*
15. Christlieb, *Modern Doubt and Christian Belief.*
16. Gumlich, *Christian Creeds and Confessions.*
17. Whitteker, *Augsburg Confession, with Notes.*
18. Graul, *Distinctive Doctrines.*
19. Stewart, *Handbook of Christian Evidences.*
20. Smith, *The History of Christian Missions.*
21. Adams, *The Missionary Pastor.*
22. Sutter, *A Colony of Mercy.*
23. Grant, *The Religions of the World.*
24. Fry, *Elementary Homiletics.*
25. Schenck, *Modern Practical Theology.*
26. Wilson, *Sacra Private.*

II. *Hebrew and Old Testament Exegesis.*

Part I. The work assigned for Courses III. and XI. under *Class I.*

Part II.

1. The Reading and Translation of the *whole Hebrew Bible* with diligent use of Grammar and Lexicon.
2. Lange, *Genesis* ($3.00); or
   Pulpit Commentary on *Genesis* ($1.50).
3. Lange, *Deuteronomy* ($3.00); or
   Pulpit Commentary on *Deuteronomy* ($1.50).

For 2 and 3 Keil and Delitzsch on *Pentateuch* (3 vols., $6.75) may be substituted.

4. Lange-Zoeckler, *Job.* $3.00.
5. Lange-Naegelsbach. *Isaiah.* $3.00.
6. Cheyne, *Prophecies of Isaiah.* $3.00.
7. Lange-Zoeckler. *Daniel* ($3.00); or
   Keil, *Daniel.* $2.25.
8. Lange, *Minor Prophets.* $3.00.

By special arrangement other books of equal importance, or other Commentaries of equal scholarship, may be substituted.

III. *Greek and New Testament Exegesis.*

Part I. The work assigned for Courses II. and X. under *Class I.*

Part II.

1. Meyer, *Matthew* or *Luke* ($2.00); or
   Morison, *Matthew* ($3.00); or
   Godet, *Luke* ($2.00).

2. Godet, *St. John* (2 vols., $4.00); or Luthardt, *St. John* (3 vols., $6.75).
3. Lightfoot, *Galatians*. $1.25.
4. Ellicott, *1 Corinthians*. $2.50.
5. Philippi, *Romans*. 2 vols., $4.50.
6. Lightfoot, *Colossians*. $2.50.
7. Lightfoot, *Philippians*. $2.50.
8. Delitzsch, *Hebrews*. 2 vols., $4.50.
9. Weidner, *Revelation*. $2.00.

IV. *English Bible.*

Part I.

1. *Revised Bible*, with Reference. $1.25.
2. *Topical Text Book*. (Revell.) $0.40.
3. Weidner, *Studies in the Book*. 4 vols., $2.00.
4. Elliott, *Suggestive Teaching Outlines*. $0.50.

Part II.

1. Bible Commentary (Scribner, 10 vols., $15.00); or Ellicott, *Commentary for English Readers*. (8 vols., $12.00.)
2. *Lutheran Commentary on New Testament*. (12 vols., $18.00.)

On the Old Testament either the Bible Commentary or Ellicott must be carefully read. On the New Testament we would suggest that the *Lutheran* Commentary be substituted, but the student can select for himself any one of the three, or any other Commentary on the N. T. of equal importance, like the *Cambridge Bible for Schools and Colleges*.

V. *Introduction, Higher and Textual Criticism.*

Part I.

1. Zenos, *Elements of the Higher Criticism*. $1.00.
2. *Cambridge Companion to the Bible*. $1.50.
3. Westcott, *Introduction to the Study of the Gospels*. $2.00.
4. Orr, *The Problem of the O. T.*
5. Gregory, *The Canon and the Text of the O. T.*
6. Warfield, *Textual Criticism of the N. T.* $0.75.

Part II.

1. Raven, *Introduction to the O. T.*
2. Driver, *Literature of the O. T.* $2.50.
3. Briggs, *Introduction to the Study of the Scriptures*. $3.00.
4. Robertson, *Early Religion of Israel*. 2 vols., $2.00.
5. Green, *Introduction to the Old Testament*. $1.50.
6. Green, *Higher Criticism of the Pentateuch*. $1.50.
7. Bartlett, *Veracity of the Hexateuch*. $1.50.
8. Salmon, *Introduction to the N. T.* $3.00.
9. Weiss, *Introduction to the N. T.* 2 vols., $4.00.
10. Westcott, *Canon of the N. T.* $3.00.
11. Westcott-Hort, *Introduction to Greek Testament*. $2.00.

VI. *Church History and Christian Archæology.*

Part I. The work assigned in Course VII., under *Class I.*, but add

1. Bennett, *Christian Archæology.* $3.50.
2. Fisher, *History of the Christian Church.*

Part II.

1. Schaff, *History of the Christian Church.* 8 vols., $24.00.
2. Moeller, *The Middle Ages.* ($3.00); or
   Hardwick, *The Middle Ages.* $2.25.

VII. *Special Periods of Church History.*

Part I. The work assigned for Part I. under last Course (VI.).

Part II. A selection may be made of one of the following five periods of Church History:

a) *The Apostolic Age.*

1. Farrar, *Life of Christ.* ($1.50); or
   Geike, *Life of Christ.* ($1.50); or
   Edersheim, *Life and Times of Jesus the Messiah.* (2 vols., $2.00); or
   Andrews, *Life of Our Lord.* $2.50.
2. Conybeare-Howson, *Life and Epistles of Paul.* ($1.50); or
   Farrar, *Life and Work of Paul.* ($1.50); or
   Lewin, *Life and Epistles of Paul.* (2 vols., $9.00.)
3. Farrar, *Early Days of Christianity.* $1.50.
4. Schaff, *Church History*, Vol. I. *Apostolic Christianity.* 4.00.
5. Schuerer, *History of the Jewish People.* 5 vols., $8 00
6. Ramsay, *St. Paul, the Traveler.* $3.00.
7. Neander, *Planting and Training of the Christian Church.* $2.00.
8. Ramsay, *The Church in the Roman Empire before A. D. 170.*

b) *The Ante-Nicene Period.*

1. Burns, *First Three Christian Centuries.* $1.25.
2. Lightfoot, *Apostolic Fathers.* $4.00.
3. Eusebius, *Church History.* $1.50.
4. Krueger, *History of Early Christian Literature.* $2.00.
5. Schaff, *Church History.* Vol. II. *Ante-Nicene Christianity.* $4.00.
6. Cruttwell, *Literary History of Early Christianity.* 2 vols., $6.00.
7. Ramsay, *The Church in the Roman Empire Before A. D. 170.* $3.00.
8. Uhlhorn, *Conflict of Christianity with Heathenism.* $2.00.
9. Lechler, *Apostolic and Post-Apostolic Times.*

c) *Nicene and Post-Nicene Period.*

1. Cheetham, *History of the Christian Church During First Six Centuries.* $3.00.

2. Moeller, *History of the Christian Church.* Vol. I. A. D. 1-600. $3.00.
3. Schaff, *Church History.* Vol. III. *Nicene and Post-Nicene Christianity.* $4.00.
4. Stanley, *History of the Eastern Church.* $2.00.
5. Newman, *The Arians of the Fourth Century.* $1.50.
6. Fulton, *Index Canonum.* $3.00.
7. Church Club Lectures, *The Six Œcumenical Councils, etc.* $0.50.
8. Socrates, *Ecclesiastical History.* $1.50.
9. Theodoret and Evagrius, *History of the Church.* (A. D. 332-544.) $1.50.

d) *The Period of the Reformation.*

1. Bryce, *The Holy Roman Empire.* $1.00.
2. Seebohm, *The Era of the Protestant Revolution.* $1.00.
3. Haeusser, *The Period of the Reformation.* $1.25.
4. Fisher, *The Reformation.* $2.50.
5. Schaff, *The German Reformation* (Vol. VI.) $4.00.
6. Schaff, *The Swiss Reformation* (Vol. VII.) $4.00.
7. Krauth, *Conservative Reformation.* $3.00.
8. Seiss, *Luther and the Reformation.* $1.25.
9. Koestlin, *Martin Luther.* $2.50.
10. Jacobs, *Martin Luther.* $1.50.
11. Richard, *Philip Melanchthon.* $1.50.
12. Hardwick, *History of the Christian Church During the Reformation.* $2.25.

e) *Modern Church History.*

1. Fisher, *History of the Christian Church.* $3.50.
2. Litchenberger, *History of German Theology in the Nineteenth Century.* $5.00.
3. Perry, *History of the Church of England.* $2.50.
4. Lenker, *Lutherans in all Lands.* $3 00.
5. *American Church History Series.* 13 vols., $13.00.

VIII. *Patristics.*

This course can only be taken in connection with *Course VI*, or the appropriate selection under *Course VII.* Any one of the following Courses may be selected:

a) *Patrology in General.*

1. Farrar, *Lives of the Fathers.* 2 vols., $5 00.
2. Smith-Wace, *Dictionary of Christian Biography.* 4 vols., $18.00.
3. Swete, *Patristic Study.*

In 2 all the more important biographical articles must be read.

b) *Patrology in Particular.*

1. Donaldson, *The Apostolic Fathers.* $2.00.
2. Kaye, *Justin Martyr's Apology.* $0.40.
3. Kaye, *Clement of Alexandria.* $0.40.
4. Kaye, *Tertullian, etc.* $0.40.
5. Poole, *Cyprian.* $0.60.

6. Reynolds, *Athanasius.* $1.00.
7. Smith, *Basil the Great.* $0.75.
8. Ullmann, *Gregory of Nazianzen.* $2.00.
9. Stephen, *Saint Chrysostom.* $3.00.
10. Cazenove, *Hilary of Poitiers, etc.* $0.75.
11. Thornton, *Saint Ambrose.* $0.75.
12. Cutts, *St. Jerome.* $0.75.
13. Cutts, *Saint Augustine.* $0.75.
14. Barmby, *Gregory the Great.* $0.75.
15. Lupton, *John of Damascus.* $0.75.
16. Browne, *The Venerable Bede.* $0.75.
17. Church, *St. Anselm.* $1.50.
18. Eales, *St. Bernard.* $1.00.
19. Jacobs, *Luther.* $1.50.
20. Dyer, *Calvin.* $1.50.

c) *Patristics in Greek.*

1. Lightfoot, *Apostolic Fathers.* $4.00.
2. Gildersleeve, *Justin Martyr and Epistle to Diognetus.* $1.75.
3. March, *Athenagoras.* $1.75.
4. March, *Eusebius.* $1.75.
5. Bright, *Athanasius Against the Arians.* $3.00.
6. Bright, *Ecclesiastical History of Socrates.* $2.50.
7. Fulton, *Index Canonum.* Greek Text. $2.00.
8. Chrysostom, *On the Priesthood.* Greek Text. $1.00.

Any five of these works may be offered, or instead:

Thilo, *Bibliotheca Patrum Graecorum Dogmatica.* 2 vols., $5.00.
Vol. I. *Athanasius.*
Vol. II. *Basil the Great and Gregory Nazianzen.*

d) *Patristics in Latin.*

1. March, *Tertullian.* $1.75.
2. March, *Latin Hymns.* $1.75.
3. Bruder, *Augustini Confessiones.* $1.00.
4. Bruder, *Augustinus* (*De doct. Christ. et Enchiridion*). $1.00.
5. Hurter, *Sanctorum Patrum Opuscula Selecta.*
   Vol. II. *Tertullian, Cyprian and Thomas Aquinas on Lord's Prayer.* $0.50.
6. Hurter, *Idem.*
   Vol. V. *Ambrose, Cyprian and Tertullian on Repentance.* $0.50.
7. Hurter, *Idem.*
   Vol. VI. *Augustine and Thomas Aquinas on Faith and the Creed.* $0.50.
8. Hurter, *Idem.*
   Vol. IX. *Tertullian and Vincentius Lirinensis Against Heresy.* $0.50.
9. Hurter, *Idem.*
   Vol. XXI. *Cypriani Epistolae Selectae.* $0.50.
10. Hurter, *Idem.*
   Vol. XXVIII. *Anselmi Monologium.* $0.50.

11. *Anselm, Cur Deus Homo.* $1.00.
12. Bright, *Anti-Pelagian Treatises of Augustine.* $3.00.

Numbers 1, 2, 3, 4, 11, 12, must be offered, and any three of the texts edited by Hurter.

e) *Patristics in English* (*Ante-Nicene Period*).

1. *The Apostolic Fathers.*
2. Justin Martyr, *Apologies*, and his *Dialogue with Trypho.*
3. Irenæus, *Against Heresies.*
4. Athengoras, *Plea for the Christians.*
5. Clement of Alexandria, *The Instructor.*
6. Tertullian, *Apologetic Works.*
7. Cyprian, *Epistles and Twelve Treatises.*
8. Lactantius, *The Divine Institutes.*
9. *The Teaching of the Twelve Apostles.*
10. *Constitutions of the Holy Apostles.*
11. *The Early Liturgies.*
12. *The Apocrypha of the New Testament.*
13. *The Diatessaron of Tatian.*
14. *The Apology of Aristides.*
15. Origen, *Commentary on Gospel of John.*
16. Origen, *Against Celsus.*
17. *The Pastor of Hermas.*

All these works are found in the edition of the *Ante-Nicene Fathers*, published by Scribner, and cover about three volumes of the ten. Price of ten vols., $20.00.

f) *Patristics in English* (*Later Greek Fathers*).

1. Eusebius, *Church History and Life of Constantine.*
   Vol. I. of the *Second Series* of *Nicene* and *Post-Nicene* Fathers. $4.00.
2. Athanasius, *Select Works and Letters.*
   Vol. IV. of same Series. $4.00.
3. Basil, *Letters and Select Works.*
   Vol. VIII. of same Series. $4.00.
4. Gregory of Nyssa, *Select Writings and Letters.*
   Vol. V. of same Series. $4.00.
5. Cyril, *Catechetical Lectures.*
   In Vol. VII. of same Series. $4.00.
6. Gregory Nazianzen, *Select Orations and Letters.*
   In Vol. VII. of same Series. $4.00.
7. Chrysostom, *On the Priesthood and Select Works.*
   Vol. IX. of *First* Series. $4.00.
8. Gregory the Great, *Pastoral Rule and Select Letters.*
   In Vol. XII. of *Second* Series. $4.00.

Numbers 2 and 7 will be required, and a selection of two others.

g) *Patristics in English* (*Later Latin Fathers*).

1. Ambrose, *Select Works and Letters.*
   Vol. X. of *Second* Series of *Nicene and Post-Nicene Fathers.* $4.00.

2. Jerome, *Letters and Lives of Illustrious Men.*
   In Vols. VI. and III. of same Series. $4.00 each.
3. Augustine, *Confessions and Letters.*
   Vol. I. of *First* Series of *Nicene and Post-Nicene Fathers.* $4.00.
4. Augustine, *City of God and Christian Doctrine.*
   Vol. II. of same Series. $4.00.
5. Augustine, *On the Holy Trinity. Doctrinal and Moral Treatises.*
   Vol. III. of same Series. $4.00.
6. Augustine, *Anti-Pelagian Writings.*
   Vol. V. of same Series. $4.00.
7. Augustine, *Sermon on the Mount. Harmony of the Gospels and Homilies on the Gospels.*
   Vol. VI. of same Series. $4.00.

Any three numbers may be selected, including, however, *Ambrose.*

h) *Lutheran Patristics* (*German*).

1. Gerlach, *Luther's Werke* (Auswahl). 6 vols. $5.00.
2. *Luther's Deutsche Werke.* Erlangen edition. 68 vols. $25.00.
3. Koethe, *Melanchthon's Werke.* 6 vols. in 3. $3.00.

Either 1 or an appropriate selection from 2, and the whole of 3 must be offered

i) *Lutheran Patristics* (*Latin*).

1. Mueller, *Concordia Pia.* $3.00.
2. Kolde, *Melanchthon's Loci Communes.* $1.25.
3. Chemnitz, *Examen Concilii Tridentini.* $4.00.
4. Chemnitz, *Loci Theologici.* $6.00.

IX. *Symbolics and Confessions.*

Part I. The work assigned in *Course XIV.* under *Class I.*

Part II.

1. Maclear, *Introduction to the Creeds.* $0.60.
2. Maclear and Williams, *Introduction to the Articles of the Church of England.* $2.50.
3. Swete, *The Apostles' Creed.* $1.25.
4. Schaff, *Creeds of Christendom.* 3 vols. $12.00.
5. Jacobs, *Lutheran Movement in England.* $1.50.
6. Littledale, *Plain Reasons Against Joining the Church of Rome.* $0.50.
7. Moehler, *Symbolism* (Rom. Cath.) $2.50.

X. *History of Dogmas.*

Part I.

1. Kurtz, *Church History.* 3 vols. $6.00.
2. Seeberg, *History of Christian Doctrine.* $2.50.
3. Neander, *History of Christian Dogmas.* 2 vols. $3.00.

Part II.

Either one of the following three courses may be selected:

a) *General History of Doctrines.*

1. Hagenbach (Smith), *History of Doctrines* (2 vols. $5.00); or

Hagenbach (Plumptre), *History of Doctrines.* 3 vols. $6.75.

2. Shedd, *History of Christian Doctrine* (2 vols., $5.00); or Sheldon, *History of Christian Doctrine.* 2 vols. $3.50.
3. Rainy, *Development of Christian Doctrine.* $3.00.
4. Percival, *Digest of Theology.* $2.50.
5. Harnack, *Outlines of the History of Dogma.* $2.50.
6. Tulloch, *Religious Thought in Britain During the Nineteenth Century.* $1 25.
7. Lichtenberg, *German Theology in the Nineteenth Century.* $5.00.

b) *Special History of Doctrines.*

1. Crippen, *Introduction to the History of Doctrine.* $2.25.
2. Liddon, *Our Lord's Divinity.* $2.00.
3. Bruce, *The Humiliation of Christ.* $2.50.
4. Fairbairn, *The Place of Christ in Theology.* $2.50.
5. Koestlin, *The Theology of Luther.* 2 vols. $3.50.
6. Church, *The Oxford Movement.* $1.50.
7. Orr, *The Ritschlian Theology.* $0.75.
8. Stellhorn-Schmidt, *The Error of Modern Missouri.* $2.00.
9. Dorner, *Doctrine of the Person of Christ.* 5 vols. $12.00.
10. Scott, *The Nicene Theology.* $2.00.
11. Pusey, *Doctrine of the Real Presence as Contained in the Fathers.* $2.00.

c) *History of Dogmas* (*in German*).

1. Harnoch, *Wegweiser in der Kirchen—und Dogmengeschichte.* $1.25.
2. Loofs, *Leitfaden zum Studium der Dogmengeschichte.* $1.50.
3. Thomasius, *Christ. Dogmengeschichte.* 2 vols. $5.00.
4. Frank, *Theologie d. Concordienformel.* 4 vols. $4.00.
5. Hagenbach, *Lehrbueh der Dogmengeschichte* ($3.50); or Schmid, *Lehrbuch der Dogmengeschichte.* $2.50.
6. Frank, *Geschichte und Kritik der neu. Theologie* $2.00.

XI. *Apologetics.*

Part I.

1. Stewart, *Handbook of Christian Evidences.* $0.40.
2. Liddon, *Some Elements of Religion.* $1.00.
3. Christlieb, *Modern Doubt and Christian Belief.* $3.00.

Part II.

1. Fisher, *Grounds of Theistic and Christian Belief* $2.50.
2. Rogers, *Superhuman Origin of the Bible.* $2.00.
3. Valentine, *Natural Theology.* $1.25.

4. Stearns, *The Evidence of Christian Experience.* $2.00.
5. Harrison, *Problems of Christianity and Scepticism.* $2.00.
6. Flint, *Theism.* $1.50.
7. Luthardt, *Fundamental Truths of Christianity.* $2.00.
8. Luthardt, *Saving Truths of Christianity.* $2.00.
9. Luthardt, *Moral Truths of Christianity.* $2.00.
10. Ebrard, *Christian Apologetics.* 3 vols. $6.75.
11. Brace, *Gesta Christi.* $1.50.

XII. *Moral Philosophy and Christian Ethics.*

Part I.

1. Hickok, *Moral Science.* $1.10.
2. Muirhead, *Elements of Ethics.* $1.00.
3. Weidner, *Christian Ethics.* $2.50.

Part II.

Either one of the two following Courses may be offered:

a) *In English.*

1. Porter, *Elements of Moral Science.* $3.00.
2. Mackenzie, *Manual of Ethics.* $1.50.
3. Fleming, *Moral Philosophy.* $2.00.
4. Sidgwick, *History of Ethics.* $1.25.
5. Aristotle, *Ethics.* $1.50.
6. Plato, *Republic.* $1.00.
7. Wuttke, *Christian Ethics.* 2 vols. $3.50.
8. Harless, *Christian Ethics.* $2.25.
9. Dorner, *Christian Ethics.* $3.00.
10. Luthardt, *History of Christian Ethics.* $3.00.
11. Sartorius, *Doctrine of Divine Love.* $2.25.

c) *In German.*

1. Vilmar, *Theol. Moral.* 2 vols. $3.00.
2. Luthardt, *Komp. der Theol. Ethik.* $2.50.
3. Wuttke, *Christ. Sittenlehre.* 2 vols. $5.00.
4. Frank, *System der Christ. Sittlichkeit.* 2 vols. $5.00.
5. Culmann, *Die Christ. Ethik.* 2 vols. $3.50.

XIII. *Biblical Theology.*

Part I.

1. Weidner, *Biblical Theology of O. T.* $1.50.
2. Weidner, *Biblical Theology of N. T.* 2 vols. $3.00.
3. Bennett, *Theology of the O. T.* $0.75.
4. Adeney, *Theology of the N. T.* $0.75.
5. Beck, *Biblical Psychology.* $1.50.

Part II.

1. Oehler, *Theology of the O. T.* $3.00.
2. Kirkpatrick, *The Doctrine of the Prophets.* $1.75.
3. Delitzsch, *Messianic Prophecies.* $1.75.
4. Orelli, *Old Testament Prophecy.* $2.25.
5. Delitzsch, *Biblical Psychology.* $2.25.
6. Van Oosterzee, *Theology of N. T.* $1.50.

7. Lechler, *Apostolic and Post-Apostolic Time.* 2 vols. $5.00.
8. Neander, *Planting and Training of the Christian Church.* $3.00.

XIV. *Dogmatics* (English).

Part I. The work assigned for *Course XIII.* under *Class I.*

Part II. Either of the following Courses may be chosen:

a) *General.*

1. Martensen, *Christian Dogmatics.* $3.00.
2. Luthardt, *Fundamental Truths.* $2.00.
3. Luthardt, *Saving Truths.* $2.00.
4. Sartorius, *The Doctrine of Divine Love.* $3.00.
5. Norris (Ch. of Eng.), *Rudiments of Theology.* $1.00.
6. Pearson (Ch. of Eng.), *On the Creed.* $2.50.
7. Percival, *Digest of Theology.* $2.00.
8. Van Oosterzee (Dutch Ref.), *Christian Dogmatics.* 2 vols. $5.00.
9. Hodge (Presby.), *Outlines of Theology.* $3.00.
10. Smith, H. B. (Presby.), *Christian Theology.* $2.00.
11. Stearns (Cong.), *Present Day Theology.* $2.50.
12. Strong (Bapt.), *Systematic Theology.* $4.00.
13. Field (Meth.), *Christian Theology.* $1.50.

b) *Special Topics.*

1. Dawson, *The Origin of the World.* $2.00.
2. Freemantle, *The World as the Subject of Redemption.* $2.00.
3. Delitzsch, *Biblical Psychology.* $2.25.
4. Laidlaw, *The Bible Doctrine of Man.* $2.75.
5. Mueller, *Christian Doctrine of Sin.* 2 vols. $4.50.
6. Liddon, *Our Lord's Divinity.* $2.00.
7. Orr, *Christian View of God and the World Centering in the Incarnation.* $3.00.
8. Ullmann, *The Sinlessness of Jesus.* $2.00.
9. Bruce, *The Humiliation of Christ.* $2.50.
10. Steinmeyer, *Passion and Resurrection of Our Lord.* $2.25.
11. Smeaton, *Doctrine of the Holy Spirit.* $3.50
12. Dale, *The Atonement.* $2.00.
13. Manly, *Inspiration.* $1.25.
14. Salmond, *Christian Doctrine of Immortality.* $5.00.
15. Dahle, *Life After Death.* $3.00.

XV. *Dogmatics* (German, Scandinavian or Latin).

Part I. The work assigned for *Course XIII.* under *Class I.*

Part II. Either of the following Courses may be chosen:

a) *German.*

1. Luthardt, *Komp. der Dogmatik.* $2.00.
2. Luthardt, *Die Christ. Glaubenslehre.* $3.00.
3. Vilmar, *Dogmatik.* 2 vols. $4.00.

4. Thomasius, *Christi Person und Werke.* 2 vols. $5.00.
5. Frank, *Christ. Wahrheit.* 2 vols. $5.00.
6. Philippi, *Glaubenslehre.* 6 vols. $12.00.

b) *Scandinavian.*

1. Norbeck (Sw.), *Laerobok i Theologien.* $1.00.
2. Ullman (Sw.), *Kristelig Religionslaera.* $1.00.
3. Lindberg (Sw.), *Dogmatic.* $3.00.
4. Bring (Sw.), *Christ. Troslaera.* $2.50.
5. Bjoerling (Sw.), *Den Christ. Dogmatiken.* 3 vols. $6.00.
6. Krogh-Tonning (Norw.), *Den Christ. Dogmatiks Fundamental-lære.* 3 vols. $5 00.
7. Johnson (Norw.), *Grundrids aft den. Syst. Theol.* $2.50.
8. Martensen (Dan.), *Dogmatik.* $3.00.

c) *Latin.* Either one of the following two courses may be selected:

aa) 1. Melanchthon. *Loci Communes* (Kolde). $1.50.
2. Hase, *Hutterus Redivivus.* $1.50.
3. Baier, *Comp. Theol. Positivæ.* $1.00; or Edition by Walther, 3 vols. $7.50.
4. Hollaz, *Examen Theol. Acromaticum.* $2.50.

bb) 1. Hase, *Hutterus Redivivus.* $1.50.
2. Gerhard, *Loci Theologici.* 9 vols. $15.00.

XVI. *Christian Art and Architecture.*

Part I.

1. Bennett, *Christian Archæology.* $3.50.
2. Samson, *Elements of Art Criticism.* $1.50.
3. Platt-Ruskin, *Art Culture.* $2.00.
4. Clement, *Handbook of Christian Symbols*, Illustrated in Art. $2.00.
5. Hulme, *Symbolism in Christian Art.* $1.25.

Part II.

1. Goodyear, *Roman and Mediæval Art.* $1.00.
2. Goodyear, *Renaissance and Modern Art.* $1.00.
3. Van Dyke, *History of Painting.* $1.50.
4. Hamlin, *History of Architecture.* $2.00.
5. Marquand-Frothingham, *History of Sculpture.* $1.50.
6. Ruskin, *Stones of Venice.* 3 vols. $3.00.
7. Ruskin, *Seven Lamps of Architecture.* $1.25.
8. Loomis, *Index Guide to Travel and Art Study in Europe.* $3.00.
9. Meurer, *Der Kirchenbau . . . der lutherischen Kirche.* $1.50.
10. Jameson, *Sacred and Legendary Art.* 2 vols. $2.50.

XVII. *Catechetics, Evangelistics, Diaconics.*

Part I. The work assigned for Course IX. under *Class I.*

Part II. Either of the following courses may be selected:

a) *In English.*

1. Fitch, *Lectures on Teaching.* $1.50.
2. Browning, *History of Educational Theories.* $0.50.

3. Painter, *Luther on Education.* $1.00.
4. Luther, *Christian Education.* (Lenker, vol. 24.)
5. Dupanloup, *Ministry of Catechising.* $2.00.
6. Dennis, *Christian Missions and Social Progress.* 3 vols. $7.50.
7. Quick, *Educational Reformers.*
8. Compayre, *History of Pedagogy.*
9. Wurster, *Was Ein Jedermann von der Inneren Mission Wissen muss.*
10. Dwight and Bliss, *Encyclopedia of Missions.*
11. Freemantle, *The World as the Subject of Redemption.*
12. Ely, *Social Aspects of Christianity.* $1.00.
13. Ross, *Sociology.*

b) *In German.*

1. Harnack, *Katechetik und Erklaerung d. kl. Katechismus.* 2 vols. $3.00.
2. Von Zezschwitz, *System d. christ.-kirchl. Katechetik.* 2 vols. $10.00.
3. Von Zezschwitz, *Christenlehre im Zusammenhang.* 3 vols. $3.00.
4. Warneck, *Die Mission in der Schule.* $1.00.
5. Warneck-Grundemann, *Mission-Studen.* 3 vols. $5.00.
6. Schaefer, *Leitfaden der inneren Mission.* $1.50.
7. Wichern, *Die innere Mission.* $1.00.

XVIII. *Homiletics and Sacred Oratory.*

Part I. The work assigned for Course XV. under *Class I.*

Part II.

1. Mathews, *Oratory and Orators.* $2.00.
2. Kidder, *Treatise on Homiletics.* $1.50.
3. Bautain, *The Art of Extempore Speaking.* $1.50.
4. Spurgeon, *Lectures to My Students.* 2 vols. $2.00.
5. Brastow, *The Modern Pulpit.*
6. Paxton Hood, *Lamps, Pitchers and Trumpets.* 2 vols. in one. $2.00.
7. Paxton Hood, *The Throne of Eloquence.* $2.00.
8. Fisk, *Manual of Preaching.* $1.50.
9. Phelps, *Theory of Preaching.* $2.50.
10. Phelps, *Men and Books.* $2.00.
11. Hoppin, *Homiletics.* $3.00.
12. Pattison, *The History of Preaching.*

XIX. *Pastoral Theology.*

Either of the following courses may be selected, or a proportionate combination of both:

a) *In English.*

Part I.

1. Gerberding, *The Lutheran Pastor.*
2. Beck, *Pastoral Theology of N. T.* $2.00.
3. Cuyler, *How to be a Pastor.* $0.75.
4. Nebe, *Luther as a Spiritual Adviser.* $1.00.

Part II.

1. Bedell, *The Pastor.* $2.00.
2. Blaikie, *For the Work of the Ministry.* $2.25.
3. Bridges, *The Christian Ministry.* $1.50.
4. Ellerton, *A Manual of Parochial Work.* $2.00
5. Fairbairn, *Pastoral Theology.* $2.00.
6. Hoppin, *Pastoral Theology.* $2.50.
7. Murphy, *Pastoral Theology.* $3.00.
8. Parker, *Ad Clerum.* $1.00.
9. Tyng, *Office and Duty of a Christian Pastor.* $1.25.
10. Van Oosterzee, *Practical Theology.* $3.50.
11. Vinet, *Pastoral Theology.* $1.50.
12. Wilson, *Sacra Privata.* $1.00.
13. Andrews, *Devotions.* $1.00.
14. Selected *Biographies.*

b) *In German.*

Part I.

1. Guth, *Pastoralspiegel.* $1.00.
2. Vilmar, *Lehrbuch der Pastoral Theologie.* $1.00.
3. Walther, *Amer.-luth. Pastoral Theologie.* $2.50.

Part II.

1. Dieffenbach-Mueller, *Evang. Brevier.* $1.50.
2. Dieffenbach-Mueller, *Evang. Hirtenbuch.* 2 vols. $2.50.
3. Kuebel, *Umriss der Pastoral Theologie.* $1.00.
4. Loehe, *Der evang. Geistliche.* $2.00.
5. Steinmeyer, *Die spec. Seelsorge, etc.* $1.00.
6. Wucherer, *Pastoral briefe.* $0.75.
7. Zezschwitz, *System der prakt. Theologie*(*Seelsorge*), $5.00.
8. Burk, *Sammlungen zur Pastoral Theologie.* $1.50.
9. Koestlin, *Die Lehre von der Seelsorge.*
10. Achelis, *Practische Theologie.*
11. Harnack, Th., *Practische Theologie.*

XX. *Liturgics and Church Polity.*

Part I.

1. Horn, *Outlines of Liturgics.* $0.50.
2. Bennett, *Christian Archæology.* $3.50.
3. Van Oosterzee, *Practical Theology* (Liturgics). $2.50.

Part II. *a*) *English.*

1. Jacobs, *Lutheran Movement in England.* $1.00.
2. Proctor, *History of the Book of Common Prayer.* $3.00.
3. Hammond, *Liturgies, Eastern and Western* (First Ed.). $3.00.
4. Neale, *Translation of the Primitive Liturgies.* $1.50.
5. Duffield, *Latin Hymn Writers.* $3.00.
6. Duffield, *English Hymns.* $3.00.
7. Walker, *Ritual Reason Why.* $1.50.
8. Wheatley, *Book of Common Prayer.* $1.00.
9. Hatch, *Organization of the Early Christian Churches.* $1.50.

10. Smith and Cheetham, *Dict. of Christian Antiquities.* 2 vols. $5.00.
11. Lutheran Liturgical Association, *Memoirs.*

b) *In German.*

1. Hering, *Huelfsbuch zur Einfuehrung in das liturg. Studium.* $2.00.
2. Zezschwitz, *System der Prakt. Theologie* (Cultuslehre, Kybernetik). $5.00.
3. Alt, *Der christ. Cultus.* 2 vols. $2.50.
4. Kliefoth, *Liturg. Abhandlungen.* 8 vols. $12.00.
5. Stahl, *Die Kirchenverfassung, etc.* $1.50.
6. Richter, *Lehrbuch d. kathol. u. evang. Kirchenrechts.* $5.00; or
   Beck, *Grundriss d. gemeinen Kirchenrechts nach Richter—Dove.* $1.00.
7. Daniel, *Codex Liturgicus Ecclesiæ Universæ.* 4 vols. $6.00.

XXI. *History of Philosophy and One System.*

Part I.

1. Haven, *History of Philosophy.* $1.50.
2. Weber, *History of Philosophy.* $3.00.
3. Burt, *History of Modern Philosophy.* 2 vols. $4.00.

Part II.

a) *History.*

1. Ueberweg, *History of Philosophy.* 2 vols. $5.00.
2. Windelband, *History of Philosophy.* $5.00.
3. Falckenberg, *History of Modern Philosophy.* $3 00.
4. Bowen, *Modern Philosophy.* $3.00.
5. Farrar, *Critical History of Free Thought.* $1.50.

b) *System of Philosophy.* Any one of the following Systems may be chosen:

1) Plato, 2) Aristotle, 3) Cicero, 4) Augustine, 5) Thomas Aquinas, 6) Bacon, 7) Descartes, 8) Locke, 9) Berkeley, 10) Leibnitz, 11) Kant, 12) Hegel, 13) Lotze, 14) Dugald Stewart, 15) Hamilton, 16) McCosh, 17) Ladd, 18) Bowne.

XXII. *Psychology and Logic.*

Part I.

1. Kuelpe, *Introduction to Philosophy.* $1.50.
2. Haven, *Mental Philosophy.* $1.50.
3. Sully, *Teacher's Handbook of Psychology.* $1.50.
4. Hickok, *Rational Psychology.*
5. Ladd, *Outlines of Physiological Psychology.* $2.00.
6. Jevons, *Elementary Lessons in Logic.* $0.50.

Part II.

1. Bowne, *Theory of Thought and Knowledge.* $1.75.
2. Bowne, *Metaphysics.* $1.75.
3. Ladd, *Psychology, Descriptive and Explanatory.* $4.50.
4. Bowen, *Metaphysics of William Hamilton.* $1.50.

5. Porter, *The Human Intellect.* $5.00.
6. Lotze, *Microcosmus.* $6.00.
7. Bowen, *A Treatise on Logic.* $1.25.
8. Minto, *Logic, Inductive and Deductive.* $1.25.
9. Wilson, *Elementary Treatise on Logic.* $1.25.
10. Jevons, *The Principles of Science.*

XXIII. *Comparative Religions.*

Part I.

1. Grant, *Religions of the World.* $0.40.
2. Menzies, *History of Religion.* $1.50.
3. Hardwick, *Christ and Other Masters.* $2.25.
4. Bettany, *The World's Religions.* $4.00.

Part II.

5. Clarke, *Ten Great Religions.* 2 vols. $4.00.
6. Beal, *Buddhism in China.* $1.00.
7. Berry, *Christianity and Buddhism.* $1.00.
8. Davids, *Buddhism.* $1.00.
9. Douglas, *Confucianism and Taoism.* $1.00.
10. Monier Williams, *Hinduism.* $1.00.
11. Mitchell, *Hinduism, Past and Present.* $1.50.
12. Stobart, *Islam and its Founder.* $1.00.
13. Muir, *Coran.* $1.00.
14. Muir, *Mahomet and Islam.* $1.50.
15. Murray, *Manual of Mythology.* $2.00.

XXIV. *Rational Theism.*

Part I.

1. Flint, *Theism.* $1.25.
2. Hickok, *Creator and Creation.* $1.75.
3. Bowne, *Studies in Theism.* $1.75.
4. Valentine, *Natural Theology.* $1.50.

Part II.

5. Bowne, *Philosophy of Theism.* $1.75.
6. Diman, *The Theistic Argument.* $2.00.
7. Flint, *Anti-Theistic Theories.* $4.00.
8. Harris, *The Philosophic Basis of Theism.* $3 50.
9. Harris, *The Self-Revelation of God.* $3.50.
10. Gillespie, *The Necessary Existence of God* ($1.50); or Gillespie, *The Argument a Priori for the Being and Attributes of God.* $2.00.
11. Janet, *Final Causes.* $2.50.
12. Knight, *Aspects of Theism.* $2.25.
13. Caldecott and Mackintosh's *Selections from the Literature of Theism.*

A few explanations and suggestions may not be out of place:

1. These courses are not offered for the sake of making money, for in many cases the fee of $1.00 yearly does not more than simply cover the expense of stationery and postage, nor is the Institution anxious about conferring degrees. It will take about four years to graduate in eight courses, if regular systematic work is done, but some will naturally require even a longer period.

2. For the sake of justice to all concerned, our experience has taught us, that students must be arranged under three classes. (See *Rules and Regulations.*)

3. Some have found fault saying that *too* much work is required for the degree of B. D. If some Institutions grant this degree on easier conditions, this cannot be helped. This Seminary by the definite action of its Board will maintain its high standard of requirements for graduation with a Diploma, and for the degree of B. D. There are only three ways by which the degree of B. D. can be attained from this Seminary:

1) For a graduate of this Seminary, or any other of acknowledged standing, being in residence one year, and passing the examinations in six required courses, including Greek and Hebrew Exegesis.

2) For a regular graduate of this Seminary or any other of acknowledged standing,—no matter how long in the pastorate,—being in residence two years, and graduating in eight (elective, not including Hebrew and Greek) of the Post-graduate Courses.

3) According to the Rules and Regulations of the Correspondence School for Post-graduates.

4. Under no circumstances will any degree be conferred *honoris causa.*

5. No favorable action has been taken by the Board to offer any inducements to confer the degree of Ph. D., or any higher theological degrees.

6. Many have been discouraged because they have not been able to buy the books required. But there need be no haste in completing a course, and

the books required need not be bought all at once. In Hebrew, Greek, and English Exegesis, the best plan is to let the work in each run over three or four years. If a pastor has a good library he can make a substitution for many works, so that the extra books required in each course need not cost more that $10 or $20. There is no better way for Pastors to acquire a good working library.

7. Pastors can begin their studies at any time, and this part of the Seminary's activity never ceases.

8. To be able to carry out the ideal aimed at, the studious pastor 1) must be strong in character and tenacious of purpose; 2) must learn to economize time; 3) must have a fixed time for these studies; 4) must so select his studies as to be directly serviceable in his practical ministry; 5) must learn to economize, so as to be able to buy the books needed; 6) must so master the work of his parish as to be able to find time for study.

9. Only the names of such pastors will be enrolled as Regular Students of the Correspondence School, who report at certain stated periods during the current year. If no report has been received after a certain lapse of time, the name is not enrolled —but whenever the reports comes in, the name is again re-instated, and all work done in the past retains its proper credit.

10. If we are to judge from the opinions of those who are pursuing these studies, and of those who for various reasons are not now able to continue their work, we have a right to infer that the Chicago Lutheran Theological Seminary is doing a work for the Church through its Correspondence School that will leave its impress for good, second only to that which the Seminary aims to accomplish by its regular instruction in the lecture hall.

LIBRARY

The Library contains over 10,000 bound volumes.

The following Rules and Regulations governing the Library have been adopted by the Executive Committee:

1. The Faculty shall from time to time appoint a Librarian, who, under the general superintendence of the President, shall have personal charge of the Library, and see that all rules and regulations concerning it are duly observed.

2. The President of the Seminary, with the concurrence of the Faculty, may appoint Assistant Librarians from among the students, who shall act under his and the Librarian's direction in all matters relating to the Library.

3. The following Rules and Regulations shall be in force for the use of the Library:

(1) The Library shall be open to the use of the students from 7 A. M. to 9 P. M. every day except Sunday.

(2) No books shall be taken out of the Library in the absence of the Assistant Librarians, one of whom shall be present from 1:30 to 2:30 in the afternoon, and from 7:00 to 9:00 in the evening. It shall be his duty to keep a strict record of all books taken out and returned.

(3) Books of reference, such as Dictionaries and Commentaries, and rare books used for frequent reference, all of which shall be marked with a red label, shall not be taken from the Library.

(4) Books taken out of the Library shall not be kept longer than two weeks without renewal.

(5) Persons taking down books from the shelves shall not replace them, but leave them on the Library table. It is a part of the duties of the Assistant Librarians to replace them.

EXAMINATION QUESTIONS

ON

TEXTUAL CRITICISM

OF THE

NEW TESTAMENT.*

Course ten hours.

Introductory.

1. What is the exact title of the text-book chosen as the basis of our discussion of the Textual Criticism of the N. T.? 2. Give a brief history of the labors of Dr. Schaff. 3. Give a brief outline of Schaff's *Companion*, naming its general contents, number of editions published, and character of its Appendices.

Chapter I. Language of the New Testament.

4. What are the principal topics discussed in this chapter? 5. Name the three most important critical editions of the Greek Testament. 6. Name the three most serviceable editions. 7. Name the four most important Grammars of N. T. Greek. 8. Name the two best N. T. Greek Lexicons. 9. Name the three best N. T. Greek Concordances. 10. Show that the Greek language was universal in Christ's time. 11. Give a brief account of the two principal Jewish scholars of the first century who wrote their works in Greek. 12. Name the three theories held with respect to the language used by Christ and His Apostles, and defend the correct view. 13. Distinguish between the Ionic, Attic, and Macedonian or Hellenic dialects. 14. What are the distinctive characteristics of the Hellenic dialect? 15. Distinguish between the Hellenic and Hellenistic dialects. 16. Give a brief account of the Septuagint and of its influence on N. T. Greek. 17. Discuss briefly the question of the Old Testament citations in the New Testament. 18. What is the best edition of the Septuagint? 19. What three elements constitute the N. T. Greek idiom? 20. Illustrate the four classes of Hebraisms in the N. T., and state in what books they are most frequent. 21. Illustrate some Latinisms and state by whom most frequently used. 22. Name at least ten Greek words that have a special Christian meaning in the N. T. 23. How can you prove that Matthew was well acquainted both with the Hebrew Bible and the Septuagint? 24. Characterize

*Based on Schaff's *Companion to the Greek Testament, etc.*

Matthew's style and the peculiarities of his vocabulary. 25. Characterize the Greek of Mark and the peculiarities of his vocabulary. 26. Characterize the Greek of Luke and distinguish between the vocabulary used in the Gospel and in Acts. 27. Describe briefly the style of Paul. 28. Briefly characterize the Greek of the Gospel of John. 29. Discuss briefly the peculiarities of the Greek of the Apocalypse. 30. Show that the very language of the Greek N. T. is a proof of apostolic authority.

Chapter II. Manuscripts of the New Testament.

31. What critical editions of the Greek Testament contain valuable *Prolegomena* or Introductions? 32. Name four of the best works on Textual Criticism of the N. T. 33. Name two of the best critical Introductions to the N. T. from the radical standpoint, and the two best from the conservative standpoint. 34. What are the principal topics discussed in this chapter? 35. Discuss briefly the three sources from which the Greek text of the New Testament is derived. 36. Define the science of palæography. 37. Describe in general the appearance of Greek MSS. 38. What do you know about their number and their age? 39. Into what six classes are they divided according to the extent of their contents? 40. Into what two classes are they divided according to the size of letters? 41. Give a general description of the Uncial Manuscripts. 42. How can the date of the Uncials be determined? 43. How many Uncials are now known? 44. Name and briefly characterize the five Primary Uncials. 45. Give a fuller account of Codex Aleph. 46. Describe Codex A. 47. Give a full account of Codex B. 48. Describe Codex C. 49. What is the peculiar character of Codex D? 50. Describe in general the Secondary Uncials. 51. Describe in general the Cursive Manuscripts. 52. Describe briefly the most important of the Cursive MSS. 53. What interest is attached to the Codex Montfortianus?

Chapter III. The Ancient Versions..

54. Name the topics discussed in this chapter. 55. Why are the Ancient Versions so valuable in Textual Criticism? 56. Name the most important Ancient Versions. 57. Give a brief account of the two principal Latin Versions. 58. Give a brief account of the three principal Syriac Versions. 59. Give a brief account of the Gothic Version. 60. Examine the article on Versions in Smith's *Dict. of the Bible* (4 vols.), give outline of topics discussed, and name the author of each.

Chapter IV. Patristic Quotations.

61. Why must the testimony of the Greek and Latin Fathers be used with great care? 62. Why, among the Greek Fathers, are the writings of Origen, Eusebius and Chrysostom, so valuable as witnesses of the text? 63. What two Latin Fathers give us the most information on Textual Criticism?

Chapter V. Textual Criticism.

64. Distinguish sharply between Higher Criticism and Textual Criticism. 65. Give a brief account of the origin of variations. 66. Discuss briefly the number and value of variations. 67. Show that the very multitude of different readings is the best guarantee for restoring a pure text. 68. Under what three classes may the most important variations be arranged? 69. Cite a passage in which an important phrase is omitted in the *Textus Receptus*. 70. Discuss the doxology in the Lord's Prayer (Matt. 6:13). 71. Discuss the readings of John 5:3,4. 72. Of John 7:53-8:11. 73. Of Mark 16:9-20. 74. Of Acts 8:37. 75. Of 1 John 5:7, 8. 76. Of John 1:18. 77. Discuss the readings of Luke 2:14. 78. Of Rom. 5:1. 79. Of Acts 20:28. 80. Of 1 Tim. 3:16. 81. Rev. 17:8. 82. Name twelve important critical rules which underlie the science of Textual Criticism. 83. Why is the *Textus Receptus* inferior to the modern critical texts as restored by Tischendorf, Tregelles and Westcott-Hort? 84. Explain the Genealogical Method of Textual Criticism. 85. Who has applied this method most fully?

Chapter VI. History of the Printed Greek Text.

86. How many different editions of the Greek Testament have been published to date? 87. Into how many periods may the history of the printed text of the Greek Testament be divided? 88. When and by whom was the first edition of the Greek Testament published? 89. Give the dates of the editions published by Erasmus. 90. Which edition was the basis of Luther's translation? 91. Give a brief account of the Complutensian Polyglot. 92. Explain why the third and fourth editions of Stephens are so noted. 93. What editions of Beza lie at the basis of the Authorized English Version? 94. Give a brief account of what is known as the Textus Receptus on the Continent of Europe. 95. Give an account of Walton's Polyglot. 96. What stimulus did John Mill give to the science of Textual Criticism? 97. What was Bentley's aim? 98. Briefly describe the labors of Bengel. 99. Of Wetstein. 100. Of Griesbach. 101. What manual editions are based on Griesbach's text? 102. Describe the labors of Lachmann. 103. Of Tischendorf. 104. Of Tregelles. 105. Of Alford. 106. Of Westcott and Hort. 107. Under what four classes do Westcott and Hort arrange all existing documents? 108. Describe more fully what is meant by their Syrian text. 109. By their Western text. 110. By their Alexandrian text. 111. By their Neutral text. 112. Name the four best critical texts of the Greek Testament, and briefly compare them. 113. Give a brief account of the labors of Scrivener. 114. Why is Dean Burgon famous?

Chapter VII. The Authorized English Version.

115. What topics are discussed in this chapter? 116. Name the best history of the English Bible. 117. Which is the best critical edition of the Authorized English Version? 118. Give a

brief account of the translation of the Authorized Version. 119. Give an account of its reception when finished. 120. Name some of the great merits of the Authorized Version. 121. Name some of its most serious defects. 122. Name some of the most important attempts at Revision before the Revised English Version appeared.

Chapter VIII. The Revised Version.

123. Name five of the best books published on the Revision. 124. Give a brief account of the organization of the British Committee. 125. What general principles guided the Committee in their Revision? 126. Name some of the more prominent members of the English Old Testament Committee. 127. Of the English New Testament Committee. 128. Give an account of the co-operation of the American Committee. 129. Name some of the more prominent members of the American Old Testament Company. 130. Of the American New Testament Company. 131. Name the more important changes which distinguish the Revised English Testament from the Authorized Version. 132. Show that a purer Greek text lies at the basis of the Revised Version. 133. What objections does Canon Cook raise against the testimony of the two oldest Greek manuscripts? 134. What answer can be given to these objections? 135. Comment on Matt. 1:25; 1 Cor. 11:24. 136. Comment on Matt. 19:17; Mark 3:29. 137. Show that the translation of the Lord's Prayer (Matt. 6:9-13) in the Revised Version is more correct than that of the Authorized Version. 138. Comment on the translation of Matt. 28:19; Luke 2:49; John 5:39. 139. Comment on the translation of Acts 17:22; 26:28. 140. Comment on the translation of Rom. 5:15-19. 141. What is required in a good translation? 142. Under what topics is the English style of the Revision discussed by Dr. Schaff? 143. Answer the charge made against the Revised Version of Grammatical Irregularities. 144. Of Infelicities of translation. 145. Of Inconsistencies of translation. 146. Of Needless Variations. 147. Discuss the value of the American Appendix. 148. How many different editions of the Greek Testament have you personally examined. 149. Name at least five editions which every true student ought to possess. 150. Name at least ten editions which it would be desirable to have, including those containing commentaries on the Greek text. 150. Carefully review all these questions for the final Written Examination.

EXAMINATION QUESTIONS

ON

ANTHROPOLOGIA

Books Required.

Weidner, *Intro. to Dogmatic Theology.*
Schmid, *Doct. Theol. of Lutheran Church.*
Weidner, *Bib. Theol. of Old Testament.*
Weidner, *Bib. Theol. of New Testament. 2 vols.*
Weidner, *Theologia.*
Krauth, *Conservative Reformation.*
Jacobs, *Book of Concord.*
Revised Bible.

PART II.—ANTHROPOLOGY

SECTION 1. MAN.

1) What seven topics will be discussed under Anthropology?
2) Under what four sections do we discuss the topic Man?
3) How does Hollaz define Man? S. 20, 8, 165 b.
4) From what two elements did Man originate? O. T. Theol. Vol 1. p. 101 a.
5) Show that Mandid not originate from the beast. Idem.
6) What does Quenstedt say as to the mode of production? S. 20, 8, 166.
7) Show that Pantheism is at all points antagonistic to Christianity.
   1. In all its forms it degrades Man.
   2. It denies true personality.
   3. It denies individual immortality.
   4. Wherever the Pantheistic Theory is accepted, Polytheism prevails.
8) What can be said of Spontaneous Generation? Theol. 88-89.
9) What can be said of the Evolution Theory? Idem.
10) How does the O. T. distinguish between the body, soul and spirit? O. T. Theol. 101-102.
11) What does the N. T. teach on this point? N. T. Theol. Vol. 1, pp. 78-79.
12) Where does the personality lie? O. T. Theol. pp. 101-2.
13) What is meant when it is said the soul is "anima" and at the same time "animus"? O. T. Theol. pp. 102-3.

14) What is the N. T. teaching concerning the relation of the soul and spirit? N. T. Theol. Vol. 1, pp. 79-80.
15) What is the O. T. teaching concerning the heart? O. T. Theol. pp. 103-4.
16) What is the N. T. teaching concerning the heart? N. T. Theol. 80, 81.
17) In what sense is the biblical teaching "trichotomous" and in what sense "dichotomous." N. T. Theol. Vol. 1. pp. 78-79.
18) What is the position of Materialism?
    1. It denies the existence of a personal and independent soul.
    2. Thought is a function of the brain like bile of the liver.
    3. It repudiates all belief in human freedom.
    4. It makes conscience an outgrowth of the social instinct.
19) What three facts are utterly destructive of materialistic opinions?
    1. The facts of Mental Consciousness.
    2. The facts of Moral Consciousness.
    3. The facts of Religious Consciousness.
20) Quote passages from the Scriptures to prove the unity of the human race. Gen. 1:26, 27; 2:7, 21, 22; Acts 17:26; I Tim. 2:13; I Cor. 11:8, 9.
21) What four facts does science establish to prove that the whole human race is of one species? Krauth, C. R. pp. 366-8.
22) What three hypotheses are opposed to the Scriptural doctrine of the unity of the human race? C. R. pp. 367-8.
23) What is the theory of the Co-Adamites? C. R. p. 367.
24) What is the theory of the Pre-Adamites? C. R. pp. 367-8.
25) What is the theory of the Skeptical Naturalist? C. R. p. 368.
26) What three theories have been held concerning the propagation of the soul? C. R p. 368.
27) Define the theory of the Pre-existence of the soul. C. R. pp. 368-9.
28) By whom has this view been defended? Idem.
29) What does Dr. Krauth say of this theory? Idem.
30) Define Immediate Creationism. C. R. p. 369.
31) Quote the leading passages of Scripture cited by some to prove this theory. Idem.
32) What theologians and denominations hold this theory? C. R. p. 370.
33) What does Dr. Krauth say of this theory? Idem.
34) What great truth do the passages quoted simply prove? Idem.
35) What bearing does this theory have on the doctrine of original sin? Idem.
36) Why can we not accept this theory? Idem.
37) Distinguish between the immediate creation of Adam and the mediate creation of his descendants. C. R. p. 368.
38) Define traducianism or Mediate-Creationism. C. R. p. 371.

39) How does Quenstedt present the Biblical proof? S. 20, 8. p. 167 a.
40) What does Dr. Krauth say of this theory? C. R. p. 371.
41) Which of the Fathers defended this view? Idem.
42) What is the teaching of our Church? Idem.
43) How may the doctrine be stated briefly? Idem.

SECTION 2. THE ORIGINAL CONDITION OF MAN.

44) Under what two heads is the subject discussed?
45) How are we to explain "in our image, after our likeness"? Gen. 1:26. O. T. Theol. p. 98.
46) What is to be understood by the "divine image"? O. T. Theol. p. 99.
47) Where, in man, does this image lie? Idem.
48) What is meant when it is said that man was created good? Gen. 1:31. O. T. Theol. p. 105.
49) What is man's relation to Nature? Idem.
50) In what sense was man immortal? O. T. Theol. p. 106.
51) Quote the passages of Scripture on which Dr. Krauth relies to prove that the image of God in man has not been absolutely lost. C. R. p. 371.
52) What view did the Anthropomorphites hold? C R. p. 372.
53) The Socinians? Idem.
54) The Pelagians and the Rationalists? C. R. p. 372.
55) What is the tendency of Roman Theology? C. R. p. 372.
56) What distinction did the Fathers of the Greek Church make? Idem.
57) Of what five states do our Dogmaticians speak? S. 24, 2, 220 c.
58) Why do they define man's primitive state as one of integrity and innocence? S. 24, 3, 220 c.
59) How does Hollaz expound the usage of the words image and likeness in Gen.? S. 24, 5, 221 d.
60) How does Quenstedt define the image of God in man? S. 24, 8, 218 c.
61) What three things did man originally possess? S. 24, (9, 10, 11). p. 218 c.
62) What gifts were bestowed on the intellect? S. 24, 9, 224 b c.
63) What does Baier say of the nature and extent of man's wisdom? Idem.
64) What does Quenstedt say of his knowledge? S. 24, 9, 224, 225 (condense).
65) What gifts were originally bestowed on the will of man? S. 24, 10, 225.
66) How does Hollaz sum up these perfections? S. 24, 11, 218 d
67) What bodily or corporeal excellencies did our first parents possess before the Fall? S. 24, 14, 219.
68) How is this "original righteousness" explained in the Apology? S. 24, 13, 226.
69) Why do our dogmaticians teach that man was originally free from pain and suffering? S. 24, 15, 228 a.

70) How do they prove that man was originally immortal? S. 24, 15, 228 b.
71) According to Hollaz, what was the nature of the dominion exercised by man? Idem.
72) In what sense, according to Quen., can we speak of natural righteousness in the first man? S. 24, 17, 229-30.
73) Show that the image of God was a natural perfection and not a superadded gift as the Roman Church teaches. S. 24, 17, 230.

SECTION 3. THE FALL.

74) Under what three heads is the Fall discussed?
75) Why cannot we regard the narrative in Gen. 3 as a myth or parable? Studies in Gen. p. 52.
76) Prove from the N. T. that the narrative is regarded as literally true. Idem. Add to the references Roman 5:12; I Tim. 2:14.
77) Show that before Adam fell there was a fall in the higher spiritual world. Idem.
78) How, according to Krauth, was the fall of man brought about? C. R. p. 376 a.
79) What were the consequences? Idem.
80) How does Rationalism and Philosophy treat the fact of the fall? C. R. p. 376.
81) What does Krauth say of the literal and historical character of the Fall? C. R. p. 376 d.
82) How does Hollaz define the first sin of man? S. 26, 1. p. 234 b.
83) What was the external first and principal cause of this sin? 236 d.
84) The instrumental cause?
85) The internal and directly efficient cause? S. 26, 1. p. 236-7.
86) What was the mode and order of seduction? S. 26, 1, 237 c.
87) Name the particular sinful acts. Hollaz. S. 26, 1, 237 c.

SECTION 4. ORIGINAL SIN.

88) Under what three heads will this subject be discussed?
89) Show that the O. T. teaches the universality of sin. 1 Kings 8:46; Psalm 14:3; 143:2; Prov. 20:9; Job 14:4; Eccl. 7:20. Quote passages.
90) Show that the N. T. teaches the universality of sin. Matt. 7:11; Eph. 2:3; Rom. 3:22; 5:12; 5:18, 19; 1 Jno. 5:9; 1:8; Matt. 15:19; Jno. 3:6.
91) How does Dr. Krauth present the Scriptural argument? C. R. p. 383-4. Condense the four points with Scripture proof.
92) What was the teaching of the Greek Fathers as to original sin? The Greek Fathers in general emphasized the self-determining power of the human will and man's responsibility, and consequently his ability to co-operate with grace.
93) What was the view of the Latin Fathers before Augustine? These, especially Tertullian, Hilary, Ambrose, emphasized

hereditary sin and guilt, and absolute dependence of the soul upon grace.

94) What was the teaching of the Pelagians? That Adam's sin injured only himself, that men now are born morally sound in the same moral state in which Adam was created.

95) What was teaching of the Semi-Pelagians? That human nature is, indeed, seriously injured by the fall, but that hereditary corruption is rather a fault than a sin properly so-called, since it involves no guilt (either reatus poenae or culpae) previous to actual transgression.

96) What was the teaching of Augustine? By the first sin Adam brought on himself physical death, moral guilt and enslavement of the will to sin. These consequences appear also in his descendants from their birth. In his great sin our nature was deteriorated, and not only became sinful but generates sinners. We are all in Adam and sinned when he sinned. We are of ourselves unable to begin or to effect any good act; free only to sin.

97) What is the teaching of the Roman Church? Roman Catholicism distinguishes between the dona naturalia and constitutional faculties of a man at creation, and the superadded gifts of supernatural righteousness (dona supernaturalia). By the Fall man lost this donum superadditum, which involves guilt, but man has free will to co-operate with grace.

98) On what points do the Lutheran and Reformed Churches agree on the doctrine of original sin?

1. Original sin includes moral corruption as well as the loss of original righteousness.
2. All the faculties are depraved.
3. This depravity is total.
4. This condition involves guilt both of blame and punishment (reatus culpae et poenae).
5. Man is morally impotent in this general disposition to evil. He cannot co-operate with grace before regeneration.

99) What according to Hollaz was the consequences of Adam's fall? S. 26, 3, 237 d.

100) Distinguish between spiritual, bodily and eternal death. Idem. 238.

101) What were the effects of the first sin in respect to our first parents? S. 26, 4, 238.

102) In what ways does Adam's sin affect us? By natural generation and imputation.

103) How does Gerhardt explain the meaning of Gen. 5:3? S. 26, 5, 238.

104) How does Hollaz illustrate this? S. 26, 5, 239 a.

105) How does Baier explain Rom. 5:12? S. 26, 6, 239 b.

106) How does Schmid explain the fact that we have original sin both by natural generation and by imputation? S. 26, 7, 234.

107) How does Hollaz state that original sin is also ours by imputation? S. 26, 7, 239.
108) How does he expound Rom. 5:12? Idem. 240 b.
109) How does Quensted explain Rom. 5:12, 14:19? S. 241 b.
110) From what other passages of Scripture may we deduce the doctrine of imputation? Heb. 7:9, 10. (See my notes in Studies in the Book, vol. 3, p. 66.)
111) Who lays the greatest stress upon this doctrine of imputation? The Reformed Theologians, for nearly all are Creationists.
112) Why do not Lutheran Theologians lay so much stress upon this doctrine? Because we are Traducianists, and hold that original sin is propagated by natural generation.
113) What does Dr. Krauth say of the teaching of our Confession concerning the imputation of sin? C. R. p. 382.
114) How does Hollaz define original sin? S. 26, 9, 235.
115) Distinguish between original sin originating and original sin originated. S. 26, 8, 242.
116) Why is it called Original Sin (Hollaz)? S. 26, 8, 242 a.
117) How does this Scripture describe this connate depravity born in us? p. 242.
118) What passages do our dogmaticians cite to prove the doctrine of Original Sin? S. pp. 242-3.
119) What points does Chemnitz deduce from Rom. 5:12? S. p. 242 a.
120) Briefly state and answer the five arguments used by Pelagians and Rationalists to deny the doctrine of Original Sin. S. 243.
121) Show that Original Sin is a depravity negative and positive. S. 244.
122) How does Quen. state this?. S. 26, 10, 244 d, 245 a.
123) How does Original Sin affect the intellect? p. 245.
124) How does Original Sin affect the will? p. 245.
125) How does Original Sin affect the soul? 12. p. 246.
126) How does Original Sin affect the body? 246 c.
127) How does Gerhard answer those who misinterpret Jno. 3:18? S. 246, 12 d.
128) What are the three adjuncts of Original Sin? S. 26. p. 236 a.
129) On what two points does Quen. lay stress in discussing the natural inherence of sin? S. 26, 13, 247-8.
130) What does the Formula of Concord say of the transmission of Original Sin? S. 26, 14, 248 d.
131) What four points must be considered in discussing the duration of O. S.? S. 250 a.
132) What does the Apology teach of the effect of Baptism upon Orignal Sin? S. 250 b.
133) How does Chemnitz answer the Roman position that Concupiscence in the regenerate is not truly sin? S. 249 c.
134) What persons are affected by Original Sin? C. R. pp. 381-2.

135) Define the Roman doctrine of the immaculate conception of the Virgin Mary. Idem.
136) Condense Dr. K's discussion of the mode of perpetuation of O. S. C. R. pp. 384-5.
137) On what two points does Dr. K. lay stress in discussing the neg. results of O. S.? pp. 386-7.
138) What does the Roman Church teach on this point? pp. 387-8.
139) What is the positive result of O. S.? p. 388.
140) What does the Romanist teach concerning Lust or concupiscence? p. 388.
141) How do we as Lutherans answer the Romanist doctrine? p. 389 b.
142) What is the third point that Dr. Krauth lays stress upon in considering the effect of O. S.? p. 390 d.
143) What three Latin words are applied to O. S. in the Augsburg Confession? p. 391 b.
144) What two German words? p. 391.
145) To what does "vitium" refer? p. 392.
146) To what does morbus refer? p. 392 d.
147) What three statements does Dr. Krauth make in order to develop the doctrine concerning O. S.? p. 398 d.
148) What argument does he pursue to prove that O. S. is truly sin? pp. 398-9.
149) In what three ways may sin be wrought? p. 399.
150) Show that O. S. has the relations and connections of sin. p. 399 c.
151) Show that it has the names of sin. p. 399-400.
152) Show that it has the essence of sin. p. 400-1.
153) Show that it has the attributes of sin. 402-3.
154) Show that it does the acts of sin. 403.
155) Show that it incurs the penalty of sin. 404.
156) How does Dr. Krauth prove that O. S. needs the remedy of sin? 405 a.
157) Who need the remedy? 405 d.
158) Show that O. S. is conformed to a true definition of sin. 406 c.
159) What three classes of persons does our Church of necessity condemn in maintaining the true doctrine of O. S.? 445 b.
160) What do the Rationalists and Socinians hold concerning O. S.? Nearly the same doctrine as the Pelagians. There is no connate corruption. Sin is propagated by example.
161) What is the teaching of the Arminians, the English Wesleyans and the American Methodists?

The Dutch Arminians regard O. S. rather as a fault or defect of nature than sin. The Wesleyans and Methodists admit that a man's nature is corrupted, and disabled from all spiritual good, but differ from the Lutherans and the Reformed in holding

(1) That O. S. involves no guilt, since it is not brought upon us by our own agency;

(2) That every soul retains power to co-operate with the grace which God for Christ's sake endows every act. (See able article on O. S. by Dr. Hodge in Johnson's Encyclopedia.)

SECTION 5. ESSENTIAL CHARACTER OF SIN.

162) Under what two heads do we discuss this topic?
163) What according to the O. T. is the real principle of sin? O. T. Theol. 74, p. 107.
164) Name five of the most common O. T. names for sin. Idem. p. 108.
165) What different Greek words does Paul use in his Epistle to the Romans to designate sin? N. T. Theol., vol. 2, p. 76, note.
166) What does Paul mean by the "Sarks"? Idem. pp. 84-5.
167) Give a brief outline of Paul's presentation of the depravity of man. Idem. p. 87.
168) How does Hollaz define sin? S. 4, 233.
169) Who is the first author of sin? 5, 233.
170) Distinguish between "reatus culpae and reatus poenae." 6, pp. 233-4.
171) Distinguish between sin and guilt. Weidner, Ch. Ethics 170-1.
172) Why is it an error to define sin as a voluntary, conscious transgression of the law of God? Idem. p. 171.
173) Why does ignorance not do away with guilt? p. 172.
174) Why must unforgiven sin and guilt receive an infliction of punishment? p. 172-3.
175) Distinguish sharply between sin, its guilt and its punishment. S. 25, 6, 234 a.

SECTION 6. ACTUAL SIN.

176) Define an actual sin. S. 27, 1, 252.
177) Why do we not limit the expression "actual sins" to external actions only? Idem.
178) What names are given in Holy Scriptures to actual sins? Idem.
179) Classify actual sins, with subdivisions, according to seven different aspects. S. pp. 251-2.
180) Distinguish between voluntary sins and involuntary sins. 2, p. 253.
181) Show that a voluntary sin against conscience may be four-fold. p. 263.
182) Show that a voluntary sin in respect to the purpose of the will is two-fold. Idem.
183) Distinguish between involuntary sins of ignorance and of infirmity. 2, p. 253.
184) How may we become guilty of the sins of others? 3, pp. 251-3.
185) Distinguish between a venial sin and a mortal sin. 2, pp. 253, 4.

186) Why is a venial sin immediately forgiven? p. 254.
187) Distinguish between internal and external sins. 5, pp. 251-4.
188) Between sins of omission and sins of commission. 6, p. 254.
189) What sins in Scripture are known as outcrying sins? 27, 7, pp. 254-5.
190) In what way may we regard one sin more grievous than another? 8, p. 255.
191) What distinction can be made between secret and open sins? 9, p. 255.
192) Distinguish between dead and living sins. 9, p. 252.
193) Explain hardness of heart. 10, p. 255.
194) Explain Exodus 7:3. p. 255.
195) How does Gerhard explain the sin against the Holy Ghost? 11, p. 256.
196) How does Quen. explain it? 256.
197) What does Hollaz say concerning this sin? 257 a.
198) What does Baier say? p. 257 b.
199) According to Quen., what are the adjuncts of the sin against the Holy Ghost. p. 257 c.
200) Distinguish between the sin against the Son of God and against the Holy Ghost. Matt. 12:32; Luke 12:10. S. 11, p. 257 c.
201) From the Ethical standpoint name the different steps in the development in the life of sin. Ethics, p. 156 b.
202) Define the state of security. pp. 156-7.
203) Define the state of self-conscious bondage. pp. 158-9.
204) Of self-deception. p. 159.
205) Of skepticism. pp. 159-160.
206) Of indifference to religion. p. 161.
207) Of hypocrisy. pp. 162-3.
208) Hardness of heart. pp. 163-4.
209) Of hatred to Christ. pp. 164-5.
210) When does hatred to Christ become sin against the Holy Ghost? p. 167.
211) When are they in essence the same? p. 167.
212) What may be regarded as the inner distinction? p. 168.
213) By whom may the sin of the Holy Ghost be committed? p. 168. Matt. 12:34; 31:32; Mark 3:22, 28, 29.
214) Show that every fall from Christ is not the sin against the Holy Ghost. 168.
215) What hope can we bring to those that think they have sinned against the Holy Ghost? pp. 168-9.

Section 7. Doctrine of the Free Will.

216) What according to the O. T. teaching is the condition of the natural man with reference to spiritual things? Gen. 6:5; 8:21; O. T. Theol. pp. 108-9.
217) What do we learn from Ezek. 11:19; Is. 26:27; Ps. 14:2, 3; 51:17? pp. 108-9.
218) What does Jesus teach on this subject? Matt. 7:11, 18.
219) What is the teaching of Jesus as recorded by John? Jno. 3:3, 5; Jno. 5:21.

220) What can we infer from the teaching of Paul in Romans 1:21, 22; 2:5; 6:17, 20; 7:7, 8, 10, 11; 8:7; 5:24, 34, 36; 15:5.

221) What is his teaching to the Corinthians? I Cor. 1:18, 21; 2:14 and 12:3-5.

222) What is his teaching in the epistles of the first captivity? Col. 2:13; Eph. 2:1, 2, 5; 4:18; 5:8.

223) What was the the tendency of the Greek Fathers? All the Greek Fathers as well as most of the early Apologists, including Clement of Alexandria, and Origen, were Synergistic or Semi-Pelagian, laying stress upon the self-determination of the will, Athanasius himself, the father of orthodoxy, maintaining that man has ability to choose good and evil.

224) What was the tendency among the early Latin Fathers? Although they laid more stress on the necessity of grace than the Greek Fathers, they also, even Augustine at first, taught the freedom of the will.

225) What were the seven propositions defended by the Pelagians?

(1) Adam was created mortal, and would have died whether he sinned or not.

(2) Adam's sin injured only himself, and not the human race.

(3) New born infants are in the same condition in which Adam was previous to the fall.

(4) The whole human race does not die in consequence of Adam's death or transgression nor does it rise again from the dead in consequence of Christ's resurrection.

(5) Infants are saved though they are not baptized.

(6) The Law is as good a means of salvation as the Gospel.

(7) Some even before Christ's appearance, did not sin.

226) How may we sharply distinguish between Pelagianism and Augustinianism? Pelagius laid much stress upon the power of the natural man to choose between good and evil, while Augustine taught that the natural man has only freedom of the will to do evil and that the regenerate man alone can actually will the good.

227) What is the teaching of the Semi-Pelagians?

(1) Man is not dead in sin, only deceased; freedom is not lost but lamed.

(2) Freedom and grace concur; sometimes one leading, sometimes the other; the initiation is usually in the will.

228) What is the teaching of the Roman Catholicism? During the Middle Ages the Scholastics all had a leaning toward Semi-Pelagianism, but Thomas Aquinas and his school adhered more strictly to Augustinianism. But the Roman Church in the decrees of the Council of Trent, endeavored in a more or less Pelagian manner to satisfy the claim of the freedom of man.

229) What in general is the teaching of the Lutheran and the Calvinistic Churches? They deny that the natural man has

freedom of the will. In the Fall the power to choose the good was lost. In place of true freedom the will is free now only toward that which is evil. The will of man can in no way co-operate with grace before regeneration.

230) What was the teaching of Luther? The natural man has not the power to act at pleasure in one way or the other, as long as he is not moved by the Spirit of God man of his own choice does evil.

231) What was the position of Melanchthon? At first he took the same position as Luther, but after 1526 became Synergistic in his tendencies. S. 28, 8, p. 263.

232) In this discussion, according to Chemnitz, what is real question at issue? S. 28, 1, 259.

233) What heading does Chemnitz suggest in the discussion instead of the freedom of the will? Idem.

234) What distinction does Gerhard make between the office of the mind and that of the will (very important)? S. 28, 2. p. 259.

235) How does Gerhard analyze every act of free determination? p. 259.

236) Distinguish between the will itself and the freedom of the will. pp. 259-60. Man has not lost his will, but the soundness of his will.

237) Distinguish between willing and desiring.

(1) A man desires one thing but wills another.

(2) At the same moment he may have contrary desires but not contrary wills.

(3) Desire may urge in one direction, conscience in another, but the will determines what the action will be.

(4) Desires are impulsive and subjective and have their origin in—(a) appetites,
(b) passions,
(c) instinct,
(d) habit.

(5) While the will on the other hand always acts on motives:
(a) external motives,
(b) subjective motives (desires) which are impulsive,
(c) motives arising in the intellect or reason,
(d) motives arising in the conscience,
(e) motives arising in the feelings.

(6) To move the will you must
(a) enlighten the intellect or reason,
(b) move the feelings,
(c) enlighten and purify the conscience.

238) Show that the will of man after the Fall has interior freedom.

(1) Freedom from compulsion,

(2) Freedom from necessity. S. 28, 4. p. 260.

239) How does Hutter define "liberum arbitrium"? S. 28, 5. p. 258.

240) Show that we cannot predicate freedom of the will of man in this since the Fall. S. 28, 6. p. 261.
241) In what sense is the will free according to Gerhard. p. 262 a.
242) How does Luther pithily express it? p. 262 a.
243) Explain the statement "man is completely destitute of the liberum arbitrium in rebus spiritualibus." S. 28, 7. p. 258.
244) How does Chemnitz express this? p. 262.
245) How does the Formula of Concord express this? 8, p. 263.
246) Explain the statement that man has only liberum arbitrium in rebus malis. 9, 258.
247) Show that with reference to evil man has:
(a) Liberty of action (contradiction).
(b) Liberty of specification (contrariety). 9, p. 264.
248) Explain the statement that man has also liberum arbitrium in rebus externis. 10, 258.
249) What does the Augsburg Confession (Art. 18) teach on this point? 265, 5.
250) How is this explained in the Apology? p. 266.
251) What, according to Quenstedt, was the state of the will before the Fall? 28, 11. p. 268.
252) In what four ways may the will of man receive its condition? C. R. p. 450.
253) In whom has the condition of the will been concreate? p. 451.
254) In whom has it been affected by influences from without? p. 452.
255) Give the Pelagian explanation. pp. 453-4.
256) What is the Scriptural and Lutheran view? p. 254.

END OF ANTHROPOLOGY.